AN EXHORTATION

to the restoring of Brotherly COMMUNION betwixt the PROTESTANT CHURCHES:

FOUNDED IN THIS,

That they do not differ in any Fundamentall Article of the Catholique Faith.

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An Exhortation to the *reſtoring of Brotherly Communion*, betwixt the Proteſtant CHURCHES.

CHAP. I.

Of the diſcommodities and occaſions of theſe Diſcords, together with the Remedies briefly declared.

WHAT *Cicero* the Oratour ſaid once of the Diſcords betwixt famous men, that may we now truely ſay of the Diſſentions betwixt ſeverall Churches; that they uſually end, either in the deſtruction of them all, or in the injurious domineering of the Conquerours over the party ſubdued. Now though it is to be hoped, that there is none amongſt the Reformed Churches, which affecteth a ſole, and abſolute Command over the reſt; Yet is it much to be feared, leaſt

Orat. de haruſp. reſpons.

CHAP. I. leaſt all, by theſe dayly, and deadly contentions (which God forbid) haſten their own overthrow. Whoſe preſent condition the godly bemoane, and by the miſeries fallen on ſome, gueſſe the dangers hanging over all, unleſſe they ſchooled with their calamities, at laſt begin to be wiſe, and heartily ſtudy the advancing of Peace.

For whilſt this ſtrife groweth hot amongſt Brethren, they afford their enemies conſtant matter of rejoycing, and inſulting over all Churches, and not only of rejoycing, and inſulting, but alſo arme them with infinite opportunities to hurt, and oppreſſe them. Nor do they order the matter well for their own people, which will have even the unlearned to be diſtracted about ſuch endleſſe Controverſies, which perchance the Learned are never able to determine. If Schollers only were to enter the Liſts, and to combat with Schollers, the danger were leſſe; but it is too plaine, that Chriſtians of all ſorts and ſides, are ſummoned to the fight, whoſe minds are no ſooner entangled in theſe needleſſe controverſies, but they are cal'd away from the moſt neceſſa-

ceſſary duties of charity, and fruits of new obedience. Moreover theſe diſſentions betwixt the Reformed Churches, hinder the more moderate Papiſts (which begin to open their eyes at the light of the Goſpell) from joyning with us, whilſt they obſerve, that we cannot, or (which is worſe) will not joyne among our ſelves. Laſtly, they ſcarce ſeem to acknowledge, that the Goſpel, is the power of God unto ſalvation to every one that beleeveth, who becauſe of theſe controverſies lately ſtarted, make a ſeparation from other Reformed Churches, as if there were no hope of the Salvation of all thoſe Chriſtians, which have not attained an exact knowledge of theſe Controverted points. CHAP. 2.

For my part, I conceive it no great difference, whether we place unwritten Traditions in joint commiſſion with the holy Scriptures, or whether we enforce our Controverſies on all Churches to be knowne and beleeved, under the ſame neceſſity of Salvation, with the ſolid, and manifeſt doctrin of the Goſpel. We ought therfore to beware, leſt whilſt the Paſtors of the Reformed Churches on both ſides,

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CHAP. 2. *Num. 16. 26.*

command theirs *to depart from the Tents of those wicked men*, as infected with hereſie, the Romiſh Wolves break in upon both, and drag both Sheep and Shepheards to their Dens. Indeed if Divines could calmly debate theſe diſputes with brotherly minds, ſome good (or leſſe evill at leaſt) would redound to the Church. But ſeeing that experience for ſo many yeares hath approved, that this can ſcarce, if at all, be done; better were theſe diſputes buried in ſilence, than that the diſcuſſing of them ſhould teare, and mangle ſo many Churches into peeces. For the Chriſtian Church may now take up the old complaint of *Hilary, Whilſt for theſe things each accounted other accurſed, ſcarce any were of Chriſt.* Seeing theſe and worſe grievances ariſing from the diſcords of the Reformed, are obvious to every ones eyes: Let us enquire, what firſt might cauſe theſe bitter and hurtfull ſtrifes, betwixt Learned, Wiſe, and Godly men; what ſince did daily increaſe them, what now doth perſwade them to entaile theſe Controverſies, as hereditary on their Poſterity.

Dum propter hæc alter alteri Anathema eſſe cœpit, nemo pene Chriſti eſt.

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CHAP. I.

The nature of ſupernaturall knowledge and heavenly things, gave the cauſe, or occaſion rather to theſe our contentions. For as it is eaſie for minds inlightned, and ſanctified to embrace with *Obedience to the Faith*, all things needfull to be knowne to Salvation, which are plainly delivered in the holy Scriptures concerning God and Chriſt, and all things to be beleeved, and practiſed; ſo to deſire to dive deeper into the Myſteries of Faith than is fitting, and thence to draw conſequences by the help of our Reaſon, and to annexe them to the fundamentall Articles, is a matter of difficulty, and danger, and the neceſſary occaſion of contentions. For 'tis impoſſible but that the wits of men, muſt often differ, and ſometimes errein thoſe things which are collected by the mediation of humane underſtanding. Meane time there is none but dotes on the darlings of his own Braines, as beautifull, and entitles them to be borne of the Bowels of the Scripture; hating the reaſonings, and inferences of others, as deformed, and ſpringing from the puddles of Reaſon corrupted. Thus whilſt men

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desire to see more in the Mysteries of Faith, than is clearely showne in the Glasse of Gods Word, rather the heat of their dissentions, than light of their knowledge is increased.

It would apply some plaister to this soare, if the Divines of both sides would remember, that although all the Articles of the Catholique Faith are plaine, and perspicuous, (as written in Gods Word with capitall Letters, so that he that runneth may read them) yet what thence is extracted by the chymistry of mans understanding, are divers, and of different kinds, most of them so obscure, that they escape the eyes of the most sharpe sighted Divines. We must therefore confidently leane with all our weight on what the Scriptures have decided; but not lay so much stresse on the consequences of our own deduction. * *Luther* said well out of *Ambrose*, *Away with Logicians, where wee must beleeve Fishermen. For in the mysteries of Faith*

* *Luth. Tom. 1. in Disp. pag. 413. B. & C. Facessant Dialectici, ubi credendum est Piscatoribus. Nam in Mysteriis fidei majestas materiæ in Angustias rationis seu syllogismorum includi non potest.*

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the majesty of the matter will not bee pent within the narrow roome of Reason, nor come under the roof of Syllogismes; wherfore the same *Luther* wisely admonisheth us, that in matters surmounting the capacity of humane Reason, we beware of Etymologies, Analogies, Consequences and Examples. CHAP. 1.

Also the imperfection of humane knowledge (chiefly when puffed up with a false opinion that it is perfect in us) affords a necessary occasion of endlesse contentions. Wee all only *know in part*, and in part apprehend Divine matters: Wherefore wee ought to conceive that we may as well as others be deceived *in that part, which* we know not, *wherein We apprehend not*. If wee were perfect, Good Men could not fall out with good Men, but those may, which as yet are not perfect, yea they cannot but fall out, except they continually remember this their imperfection. That therefore these discords may be avoyded, al ought always to remember the Apostles admonition: *Not to think of themselves more highly than they ought to thinke, but to thinke soberly*. To which this is to be added, Rom. 12. 3

quietly

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quietly to beare with them who are of a different opinion from us, praying dayly to God, that he would be pleased to reveale unto us his truth, as yet not fully knowne. *But in the meane time, whereto we have already attained, let us walke by the same rule, and be well affected each to others.* Phil. 3. 16 That these things are most true and profitable we cannot deny, which being granted, why then nevertheless are these controversies dayly increased? Why do these wounds grow more and more raw, and bleed a fresh? If one may speak the plaine truth, there is in all mortall men an inordinate love of themselvs, and of their own inventions, and pleasing conceits, & this fault causeth that we see not at all the falshood of those opinions we have once entertained, nor vouchsafe admittance to the truth which is shewed unto us by others. * *For judgement perisheth, when the matter is passed into the affections, and wee desire that our opinion whatsoever it bee, because now it is made ours, may prevaile.* For where this *Selfe-*

* *August. contra Julianum, l. 1. Periit siquidem judicium postquam res transiit in affectum; & nostram qualemcunque, quia nostra jam facta est, prævalere volumus sententiam.*

love

love doth rule, Divines (whatſoever they pretend) will ſtudy more to tune the Scriptures to their opinion, than their opinions to the Scripture, and by head and ſhoulders drag the Fundamentall Articles of the Chriſtian Faith, to the ſupporting of their doctrines not Fundamental. If any could find a cure for this Epidemicall diſeaſe, we ſhould preſently ſee many controverſies, and all contentions (at leaſt the bitter and hoſtile ones) pacified and laid a ſleep. But (what is to be bemoand) thoſe Divines, which are too much drawn away with Selfe-love, are by the breath of popular applauſe, and deſire of vaine-glory driven farther than they themſelves at firſt intended, or thought it ever poſſible. For men troubled with this evill, will trouble all things, humane, and Divine, rather than they will confeſſe themſelves deceived, or weary of the fight, or overcome by their Adverſaries. Yea, except they may conquer, and carry the adverſe party captive before their Triumphant Chariot, they are determined continually to claſh the Proteſtant Churches together with deadly diſcords. I am not ignorant that all pre-

CHAP. I.

tend

CHAP. I. tend the desire of truth, and Gods Glory, but that too many continue these contentions for the love of vaine-glory, would I might deny it, and at the same time speak truth. Surely 'tis scarce to be beleeved, that those who must needs know what dammage States, Churches, and Mens soules (bought with Christs pretious bloud) receive from these dissentions betwixt Protestants, can in the midst of these contentions have their eyes only fastned on the glory of God. Wherefore let the hot disputants on either side examine their owne Consciences, whether they perpetuate these Controversies and Discords of the Churches, that God may lose no honour, or rather that there be not wanting an apt and lasting matter to their own vaine-glory. Other occasions, and causes of these dissentions, we have no leasure to recite; but of one wee must more largely dilate, which hath made these Controversies as it were hereditary, and will make them everlasting, except God pitying the Protestant Churches, put new minds into the Pastors thereof. For this opinion hath possessed

CHAP. I.

ſeſſed the minds of many pious and learned Divines; that the matters controverted betwixt Proteſtants are of ſuch moment, that ſuch as are found erroneous therein, are thereby convicted, to ſhake, yea to overturne the very Foundations of the Catholique Faith, and mans Salvation. Hence whilſt both partyes are fully perſwaded that the truth ſtands on their ſide; they muſt alſo perſwade themſelves, that their Adverſaries lay at, and looſen the Foundations of the Chriſtian Faith. What therefore *Jonah* once ſaid unto God, that he did well to be angry, even unto death for his Gourd, which was cut down, theſe men uſe to ſay, that they do well to contend to death with their Proteſtant enemies, for overthrowing (as they conceive) the foundations of mans Salvation. No wonder then if pious men ſeaſoned with this Opinion, deteſt ſuch men ſo farre, as to entertaine no peace, or brotherly Communion with them. Seeing therefore this is juſtly counted the principall cauſe of this long diſſention, let us a while withdraw the eyes of our mind from received opinions, and with peac-

Ionah 4.9

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CHAP 2. peaceable affections enquire concerning the Foundation, and what is Fundamentall.

CHAP. II.

Of the signification of these words Foundation *and* Fundamentall, *which often offer themselves in this discourse.*

HE that will not erre in the knowledge of things themselves, must begin from the expounding of words. For rightly *Plato*, *Whosoever knowes the Names, will also know the Things.* *Foundation* therefore is a metaphoricall terme borowed from builders, and signifies the whole ground-work of the building placed in the bottom which upholds the structure, and which being taken away, the edifice tumbles downe and is shattered into pieces.

In Cratylo. Ὃς ἂν τὰ ὀνόματα εἰδῇ, εἰσεται καὶ τὰ πράγματα.

Foraſmuch therefore as the Church is called the *City of God*, *the House of the Lord*, it must have some Foundation; of which

Psal. 122. & 47.

which whilſt it leanes, and relyes, it remaineth ſafe and ſound; from which if it giveth off and ſtarteth aſide, it preſently periſheth, and is brought to nothing. It is plaine therefore, that whilſt we ſpeake of the Church founded by God, that hath the name and nature of a *Foundation*, by which all the parts thereof are ſupported, and from which they borrow both their ſtrength and ſafety. And as in ſome great Ædifice, the ſeverall parts have not all the ſame ſtrength, & beauty, yea ſome ſomtimes, may ſeem ſomewhat more inclined to fall, which as yet ſtand, and ſtick to the foundation: So in this far ſtretched building, which we call the Houſe, and Church of God; there is great difference of particular Churches. For ſome are fairer and firmer than the reſt, becauſe better and neerer joyned to the Foundation, others, ſomewhat ruinous, and ſhaken, becauſe not ſo well faſtened to the foundation, yet all, which are not as yet plucked off from the foundation, are ſuſtained by the ſtrength, and benefit thereof, and are continued to the firmer, and fairer parts of the building.

Hence

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Hence it is plaine, when we ſpeak of the Churches, what a kind of thing that is, which challengeth to it ſelf the name of a Foundation. Let us ſee now, retaining ſtill the former Metaphor, what manner of things they be which we uſe to call *Fundamentall*, for this is the word that hath made ſo much work for our Divines, and hindered them in the advancing of the whole buſineſſe of the pacification.

But firſt of all, here we muſt obſerve, that a materiall Edifice, built of Wood and Stone, is founded nothing like unto a Spirituall Building, whoſe ſtructure conſiſts of Living Trees, and Stones, that is, of Men enjoying the uſe of their Reaſon and Will. For in this Quick and Lively Building, nothing either hath due conjoyning with, or receiveth any ſtrength from the *Foundation*, except it be coupled thereunto by the Act of the Reaſon, and Knowledge, and by the Act of the wil cleave faſt toit, & obey it. Thoſe things therfore are truly counted and called *Fundamentall*, which being known, Chriſtians may have a ſaving conjunction with their *Foundation*,

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which they cannot have, if the ſame things be not known, or not beleeved. In like manner if we conſider the *Will*, thoſe ought to be called practicall *Fundamentals*, by the obſervation, and doing whereof, we may remaine joyned to our *Foundation*, but may not if we diſpiſe, or neglect them. And let *the Knowledge of Chriſtians be never ſo imperfect*, yet if they know and beleeve theſe *Fundamentals*, they ſhall not be parted from the *Foundation*, for the defects of their Underſtanding. Let *the righteouſnes of Chriſtians be never ſo imperfect*, yet if they do theſe practicall Fundamentals, they ſhall not be ſeparated from the Foundation, for the defects of their *good will*. It being therefore a matter of ſuch moment with God himſelf, to be joynted and joyned to our Foundation, that to all ſuch, life, and eternal Salvation is promiſed, let us be very wary, how raſhly we cut off, either particular Churches, or private Men, from this Conjunction, and by the ſame verdict caſt them from all hope of life and happineſſe. CHAP. 2.

But becauſe beſides theſe Metaphoricall words of *Foundation* and *Fundamentall*,

CHAP. 2. *tall*, ſometimes other termes are uſed having the ſame force, and intimating alſo the ſame dependancy of the Church on another, of them alſo briefly. What therefore is called the *Foundation* of the Church, when it is compared to a Building; when it is likened to a Man, is termed the Head; when reſembled to a Tree, ſtiled the Root. It is called an Head, becauſe it maintaineth the members united unto it, ceaſing not to convey ſpirituall ſtrength, and life into them. In the ſame ſenſe, it is named a Root, becauſe it ſpouteth a vitall Sap into all the Boughs and Sprigs ingrafted in it. As therefore thoſe are counted *Fundamental* Doctrines, which are ſufficiently effectuall, and abſolutely neceſſary to joyne Chriſtians to their *Foundation*; ſo may they alſo be called Capitall, or Radicall Articles, which being known and beleeved by any Members of the Myſticall Body, they may be united to their Quickning Head, and any of the Branches may rely upon that Roote of theirs, which conveyeth Life unto them, and ſtick faſt to the ſame.

Moreover, as every thing is not fitly

called

called the *Foundation*, which is uſefully imployed about the building, but only that, which is ſo underlaid beneath the building, that without it, it cannot be ſupported; but may ſtand ſtrongly, if coupled and conjoyned with it: So all Doctrines profitable for the furthering of edification are not properly termed *Fundamentall*, but only thoſe which are ſo neceſſary to be known, that without them, there is no coupling of the building to the *Foundation*, with them a ſaving conjunction may be had, though ſomethings be wanting, which are requiſite to the perfecting of the Knowledge of a Chriſtian. CHAP. 2.

Laſtly, let us acknowledge with the Apoſtle, all Scripture to be profitable for Doctrine, for Reproofe, for Correction, for Inſtruction of all Chriſtians in Righteouſneſſe, Godlineſſe and Truth; but we do not call all propoſitions founded in Scripture *Fundamentall* Doctrins, becauſe the nature of the thing, and the propriety of the Metaphor doth forbid it. The folly of *Tanner* in a like caſe was laughed at by all, when in Conference at *Ratisbone* he feircely maintainedt, hat 2 Tim. 3. 16.

CHAP. 2. whatsoever is affirmed in the Scripture is an Article of the Christian Faith, as for example, that *Tobiah* had a Dog.

But least we should stay longer than it is meet, in handling the bare signification of words, be this setled and resolved on, that the names of *Foundation* and *Fundamentall*, agree only to those things, which in reference to what is founded on them, are of absolute necessity and power to bring unto Salvation.

I find amongst Divines in this Sense, a three-fold acception of Foundation.

1. *Personall Foundation of the Church*, and this only one, properly so called.

2. *Ministeriall Foundations of Churches*, so termed, but not in the same Propriety of Language.

3. *Doctrinall Foundations*, justly so called, as deserving that honorable stile, not by the Opinion of a few Divines, but the constant Judgment of the Catholique Church.

All the difference betwixt the Reformed

formed Churches is about the two later: yet can it not eaſily be compoſed, except we diſcourſe of all three. So much of the notion and uſe of the words: we come now to handle them ſeverally in order. CHAP. 3.

CHAP. III.

Of the only Perſonall Foundation of the Church, Chriſt Jeſus God and Man, Mediator betwixt God and Men, and of the true conjunction with him.

THE moſt wiſe God, and moſt loving towards mankind, was pleaſed to found a Church, which ſhould endure for ever, and prevaile againſt the Gates of Hell. Now ſuch a Church could not be, except it ſtood on a ſolid and eternall Foundation, which might not be forced by any ſtrength, or foundred by Engines. God therefore, thought fit to lay no other Foundation than Jeſus Chriſt, the eternall Son, of an eternal Father, whom he *ſent into the World, that every one which beleeveth on him, might not dye, but*

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have everlasting life. The prophets and Apostles witnesse with a joynt consent, Him alone to be the Personall Foundation of the Church. Hence *David* calleth Him the *corner Stone: Esaiah* termeth Him *a tryed Stone, Precious, and placed in the foundation of Zion. This is the Stone, set at nought by the Builders, which is become the Head of the Corner, neither is there Salvation in any other. Other foundation can no man lay, than that is laid, which is Jesus Christ.*

Psal. 118. 22. Esay. 28. 16. Act. 4. 11, 12. 1 Cor. 3. 11.

Now what hath been said of this one only *Foundation*, ought also to be understood of the one only Head, Husband, Root of the Church, and also of all other Metaphorical Titles, which import the same dignity of Christ, & the Churches same dependancy on him. For Christ God and man, is the only quickning and saving Head of the Church, *from whom the whole Body is fitly joyned together and compacted:* He is the only Bridegrom of the Church *who hath the Bride*, and hath espoused her to himself, that he might Eternally preserve, that is, that he may sanctifie her in this World, and present her glorious in that which is

Eph. 4. 15 16. Ioh. 3. 29. Hos. 2. 20. Eph. 5. 26.

to

to come. Laſtly, he is the heavenly root of the Church, in whom whoſoever *are rooted*, ſpring up towards Heaven and ſhall continually flouriſh in Heaven. CHAP. 3. Col. 2.7.

This Perſonall prerogative is ſo properly inveſted in Chriſt God and man, that it can agree to no other. Not to Angels, becauſe they want that conformity of Nature, which ought to be betwixt the Foundation and things founded in it, the Head and the Members joyned unto it, the Husband and Wife coupled to him in lawfull marriage. Not to a bare man, becauſe no mortall, by reaſon of the corruption and weakneſſe of humane Nature can poſſibly performe the office of a *Foundation*, Head, Spouſe, in upholding, quickening, and preſerving of the Church. Not to God himſelfe conſidered alone in the dreadfull nature of his Divine Majeſtie. For though we acknowledge God the founder of the Church, we ſtill want a Foundation, to which we need not feare to approach, draw neare, to come, and as it were to glue our ſelves. But the Majeſty of God conſidered in it ſelfe, is not only *a light not to be approached unto*, but Heb. 2. 11.

CHAP. 3.

Heb. 12. 29. also *is a consuming fire, and what mortall man can dwell with a devouring fire?* We

Isa. 33. 14. cannot therefore have in, or under Heaven, any other personall Foundation, by the Mediation whereof, we may be reconciled and united to God, save only

Joh. 1. 14. the Word, *Made Man, full of Grace and Truth.*

But to what purpose is this dispute about a matter so plaine, and granted of all Protestants? Namely, that it may hence appeare, that other Churches neither may, nor ought to renounce brotherly Communion with those particular Churches, which retaine a saving conjunction with this Foundation. We wonder not that the Papists, who besides Christ himself make another personall Foundation, another Head, another Husband of the Church, cut and cast off all Churches, though firmely and fastly sticking to Christ, which cleave not to the Pope of *Rome*, as to their Foundation, Head & Husband. Nor care we for their false clamours, whereby they think to affright the Churches of Christ.

If ye be founded upon the Rock of Rome *ye be living and pretious stones, if not, only*

spongy

CHAP. 3.

ſpongy and hollow ones. If ye acknowledge the Pope of Rome *Head of the Churches, ye are the true and living members of the holy Catholique Church; if otherwiſe, ye are dead and rotten carkaſſes of Churches. Laſtly if ye imbrace the Pope for your Husband, ye are chaſt and true-borne Churches; if otherwiſe, ye are adulterous and to be accurſed to the pit of Hell,* So the Romaniſts. We can patiently take theſe taunts and wrongs from their hands, who dreame that our Churches are rent from the true Foundation, becauſe they refuſe to joyne with a falſe. But verily if any Proteſtant Church, which dares not deny, but that another is built on Chriſt, ſhould dare notwithſtanding to cut the ſame off, as a rotten member, and caſt it off from all brotherly Communion; this were to offer an affront to Chriſt himſelfe, and to do an injury to the Brethren, both of us and Chriſt.

That therefore we may know, with what Churches it is meet for us to retaine Brotherly Communion, we ought to know what Churches are to be accounted to have and to hold true and ſa-

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CHAP. 3. ving Union with this their Foundation; We deny not, but that amongſt the Churches which cleave to this only Foundation, ſome may be faſtened firmer and nearer than others, amongſt the Churches quickened by this Head and Root; ſome may draw more plentifull ſenſe and ſap than others: but we ought not, becauſe of the ſeverall degrees of Knowledge and Grace, to ſeparate our ſelves from Brotherly Communion with thoſe whom we may, and ought to hope, as yet to remaine conjoyned with their ſaving Foundation.

As touching ſingle Perſons, God alone who ſearcheth the Heart, can know who have an inward, ſpirituall and lively conjunction with this ſaving Foundation. But concerning whole Churches, (ſo far as it is lawfull for men to know and judge) whether or no they be ſavingly coupled to the Foundation, it may be judged and determined by the works, which can and uſe dayly to be exerciſed by them. For thoſe Churches, wherin thoſe Acts are performed, whereby men may be united to Chriſt, remaine in him, and by him be brought to eternall life,

none

none can affirme, or will imagine that such are estranged or pluckt asunder, from this the only Foundation of mans Salvation. CHAP. 3.

That we may now begin from Infants. In all Reformed Churches, Baptisme is administred in the Name of the most holy Trinity, by benefit wherof such are grafted into Christ, and rightly coupled to this their Foundation. For as for these Infants who cannot by any Act of their own, apply themselves to the Foundation, the holy Spirit vouchsafeth by the Laver of Regeneration, to frame, & apply the Foundation to them. But of those who are capable of Reason, and can use the Freedome of their own will, 'tis expected and required from them, that they bring divers Acts, both of their Understanding, and Will to the making and keeping of their due Union with Christ. Amongst which these foure are accounted the Principall, to which all others may easily bee reduced.

First, on the part of the Understanding, there is required an Act of knowing all those things concerning God, and Christ,

Chap. 3. Christ, without which no saving Union can be established betwixt us, and Christ, nor free Reconciliation betwixt us, and God the Father. To which purpose those words of our Saviour seem to tend, *This is eternall Life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* If there be any Congregations of men, which as yet have not attained to this measure of saving Knowledge, we confesse such to *be alienated from the life of God, through the Ignorance that is in them, and that because of the blindnesse of their hearts,* as we are taught by the Apostle. But there is none of the Protestant Churches blinded with such dark Ignorance, but that the Christians therein may know God and Christ so far as is sufficient to Salvation, if they assent to the Truth Preached amongst them.

Ioh. 17. 3.

Ephe. 4. 18. & 2. 12 13.

Secondly, besides this speculative Knowledge of God and Christ, there is also required an Act of beleeving, that is, Practically with Assurance to rely on Christ being knowne. We grant therefore, that those Churches, or Companies of men, met in one body of a Con-

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gregation, however they may put on, and pretend the Name of Christian, yet to have no entercourse, nor society with Christ the Foundation, amongst whom, Christ is not so preached, nor acknowledged, that men may rely on him with a lively and justifying Faith. Such are those, which dissolve the Hypostaticall Union of two Natures in Christ the Mediatour, without which we can neither have nor hope for a saving conjunction with Christ, and God the Father. But in all the Reformed Churches, Christ, God and Man, is so Preached, that there is no doubt to be made, but numberlesse soules embrace him, with a true, lively, and justifying Faith. They are therfore, and do remaine conjoyned to this Foundation, under that very formall conception, wherein Christ the Foundation of mans Salvation may bee conjoyned to men, to conferre Grace, and Life upon them. CHAP. 3.

Thirdly, on the part of the Will, it is required of all that would not be parted from this their Foundation, that they practise a dayly exercise of Repentance, without which it must needes come to passe

CHAP. 3. paſſe that our dayly ſins muſt divide, and ſeparate us from God and Chriſt, to our eternall deſtruction. On the other ſide, where this conſtant practice of Repentance comes betwixt, we remaine founded in Chriſt, reconciled to God, and ordained to happineſſe. Wherefore in what Church ſoever the Goſpell is ſo preached, and the Foundation of mans Salvation is ſo ſetled and eſtabliſhed, that it is to be hoped that Chriſtians taught by it, and living in it, by beleeving, and repenting, may obtaine forgiveneſſe of their ſins and everlaſting life: we ought to pronounce, and conceive of that Church, that it is truly conjoyned, and remaines firmly coupled to Chriſt, the Author, Fountaine, and Foundation of Grace and Salvation.

Fourthly, beſides this Practice of Repentance, that this our conjunction with the foundation may be the more ſure and evident, the unfeigned deſire, and endeavour of Obedience, and a new Life, flowing from Faith and Love of Chriſt, is required. If the Act of Obeying be wanting, there wants the Act of Beleeving, and Loving, there wants all hope

hope of conjoyning ſuch with Chriſt. For what Chriſt ſaid, *If you love mee keep my Commandements*, was all one as if he had ſaid, If you be conjoyned to me, keep my Commandements: Becauſe, *In Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by Love.* What Churches then ſoever of the Proteſtants ſtand in this condition, that men in them are enlightned to know God, and Chriſt, are furthered to beleeve in him, are turned away from their ſins by the Act of Repentance, are made ſubject to God and his Commandements, by the act of Loving and Obeying him: No doubt is to be made, but that theſe Churches remaine firmely faſtned to their ſaving Foundation. Therefore this ſaving and undoubted Union of them with Chriſt, ought to bring a Tye and a Band of no meane Conſequence, to the binding of the Affections of all Reformed Churches together.

CHAP. 3.
Ioh 14.15

Gal.6.15. and 5.6.

CHAP.

CHAP. 4.

CHAP. IV.

Of certaine Foundations, which use to be called Ministeriall, and of their Office and Power.

ALTHOUGH We acknowledge our Lord and Saviour Jesus Christ, the only personall Foundation of his Church, yet do we not deny, but that the name Foundation, is in a different sense ascribed to others. To whom, in what respect, this high Title is given, and what Power and Command they have, who are thus intitled, it must be afterwards enquired into.

The name therefore of Foundation is sometimes lent to others, but then always in a lessened and restrained acception. For they are called Foundations in no other right, than because the personall Foundation is layd by their Ministery, through the preaching of the Gospell, and by the continuation of that preaching always kept in the Church.

Amongst these Ministeriall Foundations the Prophets and Apostles possesse the

the prime place. Hence the wall of the Heavenly Jeruſalem is ſaid to have *twelve Foundations, and in them the names of the twelve Apoſtles of the Lambe.* Alſo Chriſtians are ſaid to *be built upon the Foundation of the Apoſtles and Prophets.* In this ſenſe *Peter* and *Paul* and all the Apoſtles were Miniſteriall Foundations, becauſe all they as wiſe Maſter-builders beſtowed their excellent paines in laying that only Foundation, of which we ſpake before. Wherefore when the Prophets, and Apoſtles are adorned with this honorable Title, it is rather to be referred to their ſaving Doctrin concerning Chriſt, than to their own particular Perſons. The power of theſe was far greater than that of their ſucceeding Miniſters, becauſe they were ſo enlightned, and governed by the holy Spirit, that they could not at all erre, either in Preaching, or Writing. Therefore we acknowledge their Doctrine, as the Doctrine of God and Chriſt, certaine, infallible, and wholly Divine, with *Tertullian*, that ſaith, *There is no Divine Word but of God alone. Which Word was thundred both by the Prophets, by the Apoſtles, by Chriſt himſelfe.* In that his booke of the Soule.

CHAP. 4. Rev. 21. 14. Eph. 2. 20.

CHAP. 4.

But the Papiſts to theſe Miniſteriall Foundations, endeavour to joyne another, in words calling it a Second, and ſubſervient, but in very deed making it a Principall, and plainly Divine one. This honour the Jeſuites thinke fit to be conferred on the Pope alone, whom they ſo appoint to be the Second Foundation of the Catholike Church, that in the meane time they maintaine him to be the only Foundation of the Church next unto Chriſt. But there is no need to ſpeake much of this fading foundation, and palſy-ſhaking head; the Scriptures being ſilent of any ſuch ſole Miniſteriall foundation, as the Papiſts do faine. Beſides all Proteſtant Churches long ſince have caſt this filthy Idoll of a ſecondary head and foundation with others of the like nature to the Moles and Bats, as fit for ſo blind companions. We owne no power placed in this ſecondary foundation of the Papiſts, to ſubject the Faith of Chriſtians unto it, counting thoſe little better than mad, when they write and maintaine, *That the power and infallibility of the Pope of Rome, is the ſumme of Chriſtian Religion, and his judgment is*

Bellar. præfat. in lib. de Rom. Pont.

to

to bee accounted the ſquare and Rule of Faith. CHAP. 4.

But leaving the Pope of *Rome*, lets come to the Catholique Church, which on a farre better title might challenge to her ſelfe the name of Miniſteriall Foundation, becauſe the Faith of every one may ſeeme in ſome ſort to rely upon her. For in this even to the end of the World that Doctrine ſhall bee kept and preached, to which thoſe Chriſtians which afford beliefe and obedience, are rightly joyned to their foundation, and in it ſhall obtaine eternall Life. To this purpoſe that of *Paul* to *Timothy*, is often alleadged, where he calleth the Church, the *Pillar and Ground of Truth.* 1 Tim. 3. 15. Neither may we doubt, but that in this Holy Catholique Church, (which wee beleeve in the Creed) the truth of the Goſpell ever hath and ever will be preſerved, ſo farre forth, as it ſhall ſuffice for the Salvation of thoſe that beleeve it. Therefore to know what hath been beleeved, received, and publiſhed of all Chriſtian Churches, always and every where, is to know all thoſe things which are ſufficient for the obtaining

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of Salvation in Chriſt, the Foundation thereof. But this Catholique Church ſcattered over all the world, is preſented, rather to our mind, than outward ſenſes. Wherefore when we deſire to heare the voyce of the Catholique Church, wee are forced to fly to the Church, which they call Repreſentative; that is to ſay, to a Generall Councell. Of which Repreſentative Image of the Catholique Church, and of the Miniſteriall power therof we will briefly diſcourſe.

That this Repreſentative Church did excellently diſcharge the Office of a Miniſteriall Foundation in Oecumenicall Synods, is witneſſed by thoſe foure Councils of *Nice*, *Conſtantinople*, *Epheſus* and *Chalcedon*: In which the Divinity of Chriſt, againſt *Arius*, of the holy Ghoſt, againſt *Macedonius*, the Union of two Natures in Chriſt, againſt *Neſtorius*, the diſtinction of two Natures, againſt *Eutyches*, were declared, defended, and eſtabliſhed. In theſe and the like Councils, thoſe Doctrines of the Chriſtian Faith, which were there in common handled and diſcuſſed, becauſe therein

therein all that profeſſed Chriſtianity, were repreſented, are therefore with great reverence to bee received. For it ever belongeth to the Office and lawfull power of this Repreſentative Church, to divide and diſtinguiſh Fundamentall Doctrines of the Chriſtian Faith, from thoſe which were not fundamentall, provided alwayes that they paſſed not the bounds ſet by the Apoſtles and Primitive Church, to multiply or diminiſh the Number of theſe Fundamentals. For it is credible (what *Aquinas* obſerved) that the Apoſtles and others which were nearer to Chriſt, had a fuller Knowledge of the myſteries of the Faith, than we that are further off, which *Cajetan* in the ſame place confeſſeth to be moſt true. For however that the Apoſtles, and the Fathers of the Primitive Church, were not much given to controverſall Divinity, and diſputing about Queſtions, yet were they of all moſt skilfull, in ſaving, neceſſary, and Fundamentall Divinity.

CHAP. 4.

2a. 2æ Qu. 1. Art. 7. Reſp. ad 4.

Moreover, after this Repreſentative Church had once publiſhed her reſolution founded in Gods Word, of Funda-

CHAP. 4. mentall Articles, which were ſimply neceſſary to the Salvation of Chriſtians, the care and charge alſo lay upon her to defend, fence and fortifie thoſe Articles, againſt all fraud, and force of Heretiques. For it is the wont of Heretiques, to undermine the very Foundation of Chriſtian Religion, whilſt they retaine the words, but deny the matter of the Articles. Thus the *Arians*, in words confeſſed Chriſt to be the Son of God, but they hatcht a Monſter in their hearts, when they would not acknowledge him to be coeſſentiall to the Father. Hee is but mocked with a Title, to whom the thing ſignified by that Title is denyed.

It was lawfull therefore for the Repreſentative Church (that is for the generall Councell) for the better declaring of the true meaning of an Article, to frame and fit a new (but apt) terme, and to compell Chriſtians to confeſſe Chriſts Divinity under this forme of words, *Chriſt is Coeſſentiall with God the Father. For to be God*, and *to be the Son of God*, though not in ſound, in ſenſe are the ſame as *to be coeſſentiall with God.*

Laſtly,

Laſtly, we do not ſtraiten and confine the power of an Oecumenicall Synod, or repreſentative Church, only to the declaring and defending of Fundamentall Articles, ſuch whereof an explicite and cleare unfolded Faith muſt be had to Salvation; but wee confeſſe the ſame alſo doth extend to any true doctrines, and profitable for the edification of mens Soules. Yea we conceive this definitive ſentence of the Church to bee ſo armed with the ſharp edged ſword of Excommunication, that they may be ſeparated from the outward Communion of the Catholique Church, which dare ſtubbornly oppoſe their private opinions againſt her determinations. Notwithſtanding if that wherein they do erre, be not of the Fundamentall, and abſolutely neceſſary Doctrins, we ought not to deſpaire, but that ſome who juſtly are cut off from the outward Communiõ of the Church, (God in his mercy pardoning their errors, ariſing from the weakneſſe of their Underſtanding) may ſtill retain an Inward and ſaving Communion with Jeſus Chriſt, their Foundation. *For the outward Excommunication, is not a cer-*

CHAP 4. *Tom. 1. in disp. pag. 374.*

taine, or infallible ſigne of the inward Excommunication, as rightly *Luther*.

What we have ſaid of the Power of a Generall Councill, we deſire ſhould alſo be underſtood of any lawfull and free Councill, rightly repreſenting the Catholique Church; not of thoſe Councils which are meere Vaſſals to the Pope of *Rome*, and repreſent the Catholique Church in the ſame manner as an Ape doth a Man.

But becauſe it is altogether impoſſible to call the Catholique Church into a Councill repreſenting the whole body, by reaſon of the Popes Tyranny, and other hinderances; let us come to explaine what power particular Churches have in this matter.

If therefore the name of Miniſteriall Foundation doth agree to the Repreſentative Church, or Generall Councill; for the Miniſteriall power it hath in publiſhing, explaining, and defending that Doctrine which joyneth Chriſtians to their ſaving foundation, it agreeth alſo in its kind, and degree to every particular Church, ſuppoſe the *Engliſh*, *French*, *Dutch*, and others, which take their de-

no-

nomination from divers Countries. For what the Catholike Church aſſembled in a Council, may, and ought to do towards the founding of all Chriſtians in the ſaving Truth of the Goſpell; that every Particular and Provinciall Church may and ought to do to thoſe that are under it. CHAP. 4.

From this Office, the Church of *Epheſus*, wherof *Timothy* was Preſident, is called *the pillar and ground of Truth*, becauſe it is the duty of every Church to defend and maintaine the Truth (preached by the Apoſtles to the World) commending, and explaining the ſame to the people, and to unſheath, and draw the Sword of Eccleſiaſticall cenſures againſt forgers and Heretiques.

But leaſt every particular Church ſhould advance her power and authority, even to match, and equall it with the Catholike Church in a Generall Council, we muſt marke and obſerve, firſt, that the particular Doctours of particular Churches met in a Synod, only repreſent their own, and not forraigne Churches; and therefore to have no power of preſcribing to others, what they muſt beleeve,

or

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or refuse; much lesse to cut them off from the Brotherly Communion which they hold with the Catholique Church, who either out of conscience, or ignorance cannot assent to their Decrees and Determinations. For an Equall hath no power over him, which is his Equall. Herein the moderation of *Cyprian* is commended, who held communion with those Churches, whom he conceived to live in a grievous errour. The African Churches are commended, for their not condemning of any, nor removing them from the right of communion, but continuing in fellowship with those Churches, which were of a different opinion, and would not rest and rely on their judgement. For no particular Church ought so far to tender her own honor, as thereby to envy, prejudice, or dammage the unity of other Churches.

Apud August. de Bapt. cont. Donat. lib. 2. cap. ult. Idem super gestis cum Emerit. Serm.

Secondly, we must observe, that particular Churches (for instance, those of *Saxony* and *Switzerland*) may and ought to commend the Summe of the Doctrin of the Gospell, which they professe, to such as are subject to their Ministery,

which

which abridgement of Doctrine, compiled and digeſted into Articles, we uſe to call the Confeſſion of the Churches, or Articles of Religion. But a ſpeciall care muſt be had, that in the framing of theſe Articles, we inſert not into them, any thing that is ſubtile, ſuperfluous, and litigious. For it is not the part of wiſe Doctors, to ſtuffe thoſe things, which ſhould further Peace, and the Edification of Soules, with that which may trouble the Learned, help the Unlearned little or nothing to Salvation. For what is this elſe, than to miniſter to the Learned matter of ſtriffe, and to thruſt on the unlearned, Wind for Milk, and Stones for Bread.

We ought alſo to have ſome reſpect of neighbouring Churches, in theſe our Confeſſions, which wee ſet forth, and nor to affect in our Articles, to expoſe to the view of all that, whence occaſion of wrangling may bee given to our neighbour Proteſtant Churches, and matter of rejoycing afforded to the Papiſts. Theſe inconveniencies might eaſily bee avoyded, if it would once enter into the hearts of Divines, to ſever hard and obſcure

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ſcure Controverſies, from the publike Confeſſions of the Church, and confine them to private exerciſes in the Schooles. For whilſt we place and proclaime our Controverſies *in the light*, and as it were *on the houſe top*, of our publique Confeſſions, wee ſhew abroad the nakedneſſe of the Reformed Churches, which it was farre better, going backward with our faces, wee ſhould deſire to cover.

Mat. 10. 27.

Laſtly, when theſe Confeſſions are ordered in this manner, it is lawfull and uſefull for every particular Church, to exerciſe that Juriſdiction over their owne people, which in no caſe, they ought or can uſurpe over the ſubjects of another Church. For if their own oppoſe the received Doctrine of their Church, eſtabliſhed by publique conſent, they may (both for the errors they ſcatter, and for the diſturbance they cauſe in the Church) put them aſide from the Communion of their Church, ſo long till they leave off to infect others, and trouble the Church with their errours. But as ſoon as they repent of their errors, they are to be received againe into the

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the Boſome of their Mother. Thus may they deale with their own. But when they are to meddle with Churches, not at all ſubordinate unto them, they may hold Divine concord, and keepe Gods Peace with thoſe, which think and teach otherwiſe than themſelves, as we may ſee it in *Cyprian*.

Epiſt. 72. ad Stephanum, ad Junum.

It will not be from the matter, after this our diſcourſe of Particular Churches, to adde ſomething concerning ſome famous and eminent Doctors in the ſame. For private Doctors, are alſo in their diſtance, to be accounted Miniſteriall foundations, who in the maintaining, expounding, defending, preaching, or writing the Truth of the Goſpell, have imployed their commendable paines. And here amongſt the principall Doctours of the Reformed Churches, wee reckon thoſe Worthyes, *Luther* and *Philip Melanchthon*, not fearing to joyne unto them *Bucer*, *Calvine*, *Martyr*, and others; whom we need not to name. But of all theſe, though exellent Divines of our Age, we ought ſo to eſteeme, as accounting them Stars, but not Deities in our Churches, nor do we reverence them, as

the

CHAP. 4. the Prophets, and Apoſtles inſpired by God, but value them, as godly Men, worthily learned, and raiſed up by God for the generall good of the Church, with all confeſſing them to bee but ordinary Miniſters, and ſubject to their miſtakes.

Beſides, we muſt beware that we do not ſuffer the Churches themſelves, to be ſirnamed by Epithets from theſe famous Men. For *to put off the Name of Chriſt, and to put on, and weare humane and outward names, is far from Chriſtians, and moſt times is the fuell of endleſſe diſſention.* That therefore of *Nazianzens* ought wonderfully to pleaſe all prudent and pious Chriſtians. *I reverence Peter, yet will I not be called a Petrian; I honour Paul, yet will I not be called a Paulian.* If private Chriſtians can not take this in good part, how much leſſe is it fitting to nickname a whole Church from a ſingle man?

Lactan. Inſtit. lib. 4. cap. 30.

Gint. 30.

Laſt of all, I may adde this concerning private Doctors. It is a moſt injurious thing, that a whole Church ſhould be indited guilty of the errors of that Doctor, whatſoever hee bee, which hath or doth

uſe

uſe his Miniſtery therein, unleſſe it doth appeare, that that Church by their publique aſſent doth approve and maintain his errors. But where is there one of an hundred amongſt common Chriſtians, who ſo ſearches the books of their Doctors, that he giveth his conſent to all their Opinions? Yea, where is there one amongſt thoſe Doctours themſelves, which doth not from his whole heart abhorre ſuch errors, when his adverſaries charge him with them? Laſtly, where is there one to be found amongſt the Learned in any Church, who hath ſo ſworne to defend the words of *Luther*, or *Calvin*, or any other writer, but that he thinks it lawfull to depart from them, where they depart from the Truth? Now ſeeing it is manifeſt theſe things are ſo, if theſe which wee call Miniſteriall Fundamentals, ſometime in ſome things do ſhake, or ſtagger, we muſt not pin their Perſonall errors upon the whole Church. For *the Church properly ſo called, doth not allow whatſoever ill Doctours mingled in the Church do allow*, as rightly *Melanchthon*, to which we adde, neither every thing which good Doctors have taught ill.

Apud Luth. Tom. 1. diſp. de Author. Eccleſ. pag. 439. B.

CHAP.

Chap. V.

Of the Doctrinall Foundations of the Christian Faith in Generall, and how farre they are to bee beleeved under the neceſſity of Salvation.

The Doctrine of the Holy Scripture contained in the Books of the Prophets, Evangeliſts, and Apoſtles, is that Foundation, on which alone the Faith of Chriſtians may ſafely rely, becauſe of the moſt certaine authority of God revealing it. Nor muſt we give eare to the Papiſts when they object: *Whence know you thoſe Books to have been given to mankind by the Spirit of the moſt true God? If God as yet hath not perſwaded me in this point, he hath not as yet perſwaded me that I am a Chriſtian: For the Will of God hath commended the Scriptures unto us, to be the Foundation and Pillar of our Faith.* If the Romaniſts will give no credence, neither to *Auguſtine* nor *Irenæus*, they ought notwithſtanding undoubtedly to beleeve *Peter*, who calleth the voyce of the Scriptures, *a voyce more ſure than that which*

Auguſtin. Confeſ. lib. 6. cap. 5. Irenæus. li. 3 cap. 1.

2 Pet. 1. 19 20, 21

which came down from Heaven, and not brought by the will of man, but holy men of God ſpake it, as they were moved by the holy Ghoſt. Therefore the holy Scripture ſo propoundeth the foundations of our Faith, and faſtens the Rule of our Doctrine, that the Faith of Chriſtians only truſteth and repoſeth it ſelfe on thoſe Revelations, which are contained in the canonicall Books. I will ſay nothing againſt that fantaſtick imaginary Doctrinall foundation, which the Papiſts triflingly defēd, to be in a word not written, and couched in the privy cabinet of the Popes breaſt, becauſe I conceive ſo profane and groſſe an error, in a matter of ſo great moment, amongſt wel inſtructed Chriſtians is not worthy of a confutation. He that ſeeks for the Doctrine of Salvation, and Eternall Life out of the Scriptures, ſhall find it no ſooner than if hee looked for the Tree of Knowledge and Life out of Paradiſe.

But although wee ſtraitly maintain that no fundamentall Doctrine of Faith, is to bee ſought for out of the Bookes of the Old and New Teſtament; yet wee do not defend that all things contained

CHAP. 5. in theſe books are fundamentall points, ſo neceſſary to be known and beleeved, that if any of theſe be unknown, or denyed of any, we ſhould preſently adjudge them to have falne off from the foundation of Salvation. Many things in the Books of both Teſtaments are Hiſtoricall, ſome things are dogmaticall, which are truly affirmed, and profitably placed there, and yet are accounted not to come into the Number of Fundamentall points. Numberleſſe things there are, which by true & firme conſequence may be deduced out of the Scriptures, and yet mount not up to this high pitch of honour. Therefore thoſe things only are to be ſet apart, and owned for Fundamentals, without the plaine, and explicite Knowledge whereof, none can be ſaved; & in which, as well Negative infidelity, not at all to know them, as poſitive infidelity, to refuſe to beleeve them doth condemn. Now ſuch are all thoſe things without wch we can neither ſavingly beleeve in Chriſt, nor rightly call upon God in Chriſt, and worſhip him to the obtaining of eternall Life; In a word, without which Chriſtians can neither have pious affections towards God, nor exerciſe the Religious Acts of

Faith, Hope, and Charity, being abſolutly neceſſary to Salvation. CHAP. 1.

Theſe two things beene yeelded, and granted, that our Faith is to truſt on the Scriptures alone, and that all, & every one of thoſe things which may be ſeen in the large proſpect of the Scriptures, are not to bee ranked with Fundamentals; this is to be added in the third place, that our Faith is ſo ſubject, and tyed to the whole word of God, that every one is bound to embrace every Truth which hee ſees revealed in the holy Scriptures, or duly derived from them. For although, out of the nature or matter of a Propoſition we are not bound and obliged to beleeve, and know it, under the perill of loſſe of Eternall Life: Yet notwithſtanding becauſe of the authority of the revealer, ſo oft as it ſhall appeare unto us, that ſuch a propoſition is revealed in Scripture, we are bound not to refuſe it. For whatſoever he ſhould pretend on the contrary, who at his pleaſure ſhall trample on a propoſition which he underſtands to bee founded on the Scripture; he is to be accounted one that gives not that beleefe which he ought to any propoſition. For

CHAP. 5. Inſtance ſake: That Chriſt is God and Man, is a plaine Fundamentall Article, which if not at all beleeved, we can neither beleeve in Chriſt himſelfe, nor ſo worſhip God, as to be reſtored into his favour, and admitted into his Kingdom: But many things are expreſly mentioned in Scripture of this Chriſt himſelfe Incarnated, which are not Fundamentall; alſo many things may bee deduced from this Fundamentall Article, *Chriſt is God and Man*, which are not to be reckoned as Fundamentals. If notwithſtanding they be perceived, and underſtood to bee placed in, or duly deduced from the Scriptures, hee contemnes God ſpeaking in the Scriptures, who beleeves not ſuch Propoſitions. But as often as it ſhall happen, not out of the perverſneſſe of the Will, but weakneſſe of the Judgement, that he, being deceived with an Imagination, that Truth and Piety are on his ſide, ſhall affirme or deny any thing repugnant to the Scriptures, even in thoſe his Tenets, which thorough his Ignorance are not Catholique, his heart and mind notwithſtanding is Catholique, becauſe it is prepared for amendment on better

Aug. lib 4. ad Vinc. Vict. cap. ult.

better information. Of ſuch therefore we may rightly ſay, that they have their Senſes not ſo well exerciſed in heavenly matters, that they are weak and children in Faith, that they are not to be taken along with us to doubtfull Diſputes, but we cannot truly call them, forraigners eſtranged from Chriſt, Apoſtates from the Faith, & ſuch as are to be ſeparated from Brotherly Communion with the Godly. CHAP. 5. Heb. 5 14 Rom. 14.1

However therefore let it be taken for granted, that the Romiſh Prelats do not deny any Fundamentall point, truly and properly ſo called: hence notwithſtanding it appeares, that they both hurt the Unity of the Catholique Faith, and hinder the Union of the Catholike Church. For what Church ſoever, ſhall patch their own uncertain opinions to the fundamentall Articles of the Chriſtian Faith muſt needs miſhape and deforme the body of the Catholique Faith, by joyning to it ſo many members, both uſeles and monſtruous. But as for thoſe which uſe the ſame, and inforce them on other Churches to be beleeved, under the neceſſity of Salvation, it manifeſtly appeares, that they alone are guilty of the

CHAP. 5. rents in the Catholique Church. Herein the pride of the Romiſh Church, ſwels ſo big, that it leaves no room to receive the Truth: but I hope that all Proteſtant Churches, will at length conſent in this, to renew the Brotherly Communion betwixt them, and not to thruſt their private opinions on others. That attempt of the Papiſts, to ſhut out all from the Catholique Church, and eternall Salvation, which in all things give not their aſſent to the Creed of *Trent*, ever ſeemed to me ſo deſperate and foule, that all the water of the Ocean powred upon *Rome*, can not waſh away the ſtain therof.

Wee deſire that all which wee have ſpoken be underſtood, of caſting them off from Brotherly Communion, who either out of obſtinacy or ignorance, contradict the Scriptures, in any Principle of Catholique Faith, which not at all being known, we can neither have Union with Chriſt, nor Adoption by him into the Son of God; which, not at all being beleeved, we can neither rightly perform Gods worſhip, nor from him obtaine Eternall Salvation. Such things are neither denied, nor unknown of any, which chal-

challenge to themſelves the name of Chriſtians, ſave only thoſe, *in whom the God of this world hath blinded their mind, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine unto them.* CHAP. 5. 2 Cor. 4. 3, 4.

Moreover, neither are the things which we have ſaid ſo to be taken, as if thereby leave and liberty were given to Chriſtian people, to ſet up their reſt in fundamentals, and to go no further in ſearching the Scriptures, as if it were lawfull to ſleight any Doctrine, which we confeſſe not to be fundamentall. Yea *all Scripture given by Inſpiration of God, is profitable for Doctrine, for reproofe, for correction, for inſtruction in righteouſnes.* 2 Tim. 3, 16. We muſt therefore endeavour, *that the Word of God may dwell in us plentifully in all wiſdome, that we go on to perfection,* Col. 3. 16 and not always make our abode only in Fundamentals. In the words of Saint *Auguſtine*, wee thus call upon all Chriſtians: *Let every one of you gaine to himſelfe as much Knowledge of Faith as he can; greater if he deſires more, leſſe if leſſe, yet ſo that he gives not off from his journey, till he attaine unto perfection.* Epiſt. 222.

Laſt of all, I would not have theſe

CHAP 5. things which are ſpoken in generall of the doctrinall foundations of the Chriſtian Faith to be ſo underſtood, as if this care and duty did not lye upon Doctors, and Paſtors to inſtruct their people in every Doctrine of the Scripture, wherby they may bee furthered, and edifyed in Faith and Piety: but that principally they urge and inculcate theſe Fundamentals, as of principall moment to Salvation. This was the judgement of *Luther* in his Preface to the greater *Catechiſme*, where he willingly confeſſeth himſelfe to be a *Scholar of the Catechiſme*. Surely great is the unhappineſſe of Chriſtian people, where by reaſon of the noyſe, and over much heat of controverſies, they have ſcarce leave or leaſure to heare, or thinke of the Fundamentall, and ſaving Doctrin of the Scriptures, and not at all to doe thoſe deeds moſt neceſſarily required by Gods Commandements.

Tom. 5. p. 645.

Now as concerning forreigne Churches, I deny not, but that other Churches may, and ought to confute their errors, although they contradict not the Foundations of the Chriſtian Faith. But *let their Errours be confuted, and not the*

Nazian. orat. in S. Epiph.

Par-

Parties erring be traduced, let the matter be handled by Arguments, not by Outcries, by Reasons, not by Railing; nor let them contend about Words, when the divers ſound of Syllables may be brought to Spell, and make up the ſame Senſe. To ſhut up all in a word, we muſt ſo diſpute of all Points not Fundamentall with the Doctours of other Churches, that wee keep and preſerve our own people ſafe and ſound from their Errours, and not that wee may render the others odious, branding them for obſtinate Heretiques. Seeing it is eaſie to call any man an Heretique, but not ſo eaſie to compriſe in a certaine regular Definition what makes an Heretique: Yea (if we beleeve *Auguſtine*) it is a matter of very great difficulty.

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CHAP. 6.

CHAP. VI.

Of the notes and markes whereby we may know that any Point is not Fundamentall.

WE have ſhowne already that Fundamentall points have this character plainly printed upon them, that without the knowledge of them, neither Salvation of Chriſtians, nor the Worſhip of God can conſiſt. Now let us adde ſome other ſignes and tokens, out of which we may ſafely ſet down, that any point is not Fundamentall, although ſome urge, and enforce it for Fundamentall, and they eſpecially, who have long laboured, and ſweat ſoundly in the maintaining of it.

Firſt therefore, that is not Fundamentall, which was never clearely revealed from the beginning, by the Prophets, and Apoſtles inſpired from Heaven, to Chriſtian people, and to Chriſtian Churches, founded by them through the whole World. For they had not been pure *from the bloud of them all, if they had ſhunned*

ſhunned to declare all the Counſell of God to all; ſo far forth as it was neceſſary to the procuring the Salvation of all by Faith in Chriſt Jeſus. And the ſaving Truth in ſuch neceſſary, and fundamentall things was ſo revealed by the Apoſtles, that all might behold it. *Go ye into all the world and preach the Goſpell to every creature*: For it is *the power of God unto Salvation to every one that beleeveth. We preach Chriſt, warning every man and teaching every man in all wiſdome, that we may preſent every man perfect in Chriſt Jeſus.* What therefore in the time of the Apoſtles was not declared to all, that cannot in our Age begin to bee Fundamentall. Yea, neither the Papiſts themſelves dare deny this, although they arrogate to the Pope of Rome, and Romiſh Church more power, than is meet, over the Articles of the Chriſtian Faith. For *Canus* ſet all thoſe things apart from the Doctrines of the Catholique Faith, which were not univerſally preached by the Apoſtles. How much more then, ought they to be ſevered from the Fundamentals? The ſame Author alloweth that ſome propoſitions may bee called *Truths*

CHAP. 6.

Mark. 16. 15.

Rom. 1.16

Col. 1.28.

Lib. 4. cap. ult. pag. 145. 146.

Lib. 12. c. 10. *p.* 391.

CHAP 6.

Truths of the Christian Doctrine, which he thinks not worthy to be called *Truths of the Catholique Faith*. For this name he counts peculiarly to belong to those Doctrines which so nearly concerne the Faith, that by removing them Faith it selfe is taken away. And *Corduba* to the same purpose saith, *It is no Catholique Truth, nor is the contrary opinion Heresie, unlesse such a Truth be revealed, and generally propounded to all, to be necessarily beleeved.* Last of all, *Bellarmine* himselfe grants us, *That those things, which are absolutely necessary for all to Salvation, were preached unto all by the Apostles themselves.* Let this therefore bee the first signe, of a Doctrine not Fundamentall, that it hath not beene delivered by the Apostles to all, publiquely, generally and plainely.

Lib. 1. quæst. 17. p. 148.

Lib 4. de Verbo Dei, cap. 11.

Secondly, that is no Fundamentall Point, which was never admitted and held for such in the Primitive Church, succeeding the Apostles, and never recommended to all, by generall consent of the Catholique Church. For if any will maintaine, that the Catholique Church did ever refuse, or was ignorant

of

of any Fundamentall Doctrine, he muſt by the ſame reaſon maintaine, that the whole Church was ſevered from her Foundation, which no man, well in his wits, will ever ſuffer to enter into his Thoughts. It was well obſerved by the right Reverend Arch-biſhop of *Armach*, a man of ſingular Piety, and ſtored with the commendation for Learning in all kinds. *That if at this day, wee ſhould put by the points, wherein Chriſtians differ one from another, and gather into one body the reſt of the Articles wherein they generally agree:* (which worſhip Chriſt God and Man, and acknowledge him for their Saviour) *We ſhould find that in thoſe propoſitions, which without all Controverſie are Univerſally received in the Chriſtian World, ſo much truth is contained, as being joyned with holy Obedience, may be ſufficient to bring a man unto everlaſting Salvation.* Which plainely evinceth that theſe things alone of the common Faith, are thoſe, which righly are called Fundamentall: but as for thoſe points, which we ſo dearely priſe, and for love of them clash the Proteſtant Churches together, becauſe of the right

CHAP. 6.

Vſher Sermon before the King, pag. 43.

of

CHAP. 6.

of neare alliance which they have with the Fundamentals, they may ſometimes be ranked amongſt true and profitable Doctrines, but may not be accounted abſolutely neceſſary, or Fundamentall.

Thirdly, it is not a Fundamentall maxime of the Chriſtian Religion, which is ſo handled or propounded, that to conceive the truth thereof, and to apprehend it with Faith, we ſtand in need of the Wit, and cunning of Logicians, and of the abſtracted and abſtruſe ſpeculation of Metaphyſitians. *For nothing were more unjuſt, than the Chriſtian Faith, if it ſhould only fit and belong to thoſe, who are Learned and Skilfull in theſe Arts.* Nothing is more uſuall amongſt Learned Men, than in their minds and conceits, to abſtract the manner of things, from the things themſelves; nothing more common, than to propound the ſame ſingle numericall thing, to be conſidered under ſeverall formall differences, and to reare and raiſe theſe touring ſpeculations, on the plaine Doctrines of the Chriſtian Faith. If any ſuch matter were Fundamentall, or neceſſary to be knowne to Salvation; there were no hope of the Salva-

Nazian. Orat. 21.

Salvation of all unlearned People. But we defend with *Auguſtine*, *that the Faith of the holy Church is apprehended, not by the Reaſon of Diſputation, but the Piety of beleeving, otherwiſe none but the Philoſophers, ſhould obtaine bleſſed happineſſe.* Yea, we ſay with the Apoſtle, *Where is the Wiſe, where is the Scribe, where is the Diſputer of this World?* &c. *But God hath choſen the fooliſh things of the World, to confound the Wiſe.* As if he had ſaid, Where art thou O Learned man, and skilfull in lofty ſpeculations? Art thou alone meet to receive the Doctrine of Life? Yea, every one of the plaine countrey People is more fit than thy ſelfe, and thou altogether unfit, if thou thinkeſt that in theſe things, thou mayſt rely on thy own Art, and witty apprehenſion, for the way of Salvation is not only *a holy way*, but alſo *ſo plaine and direct, that the fooliſh cannot wander in it: So be it, they ſtick to the Word in the ſimplicity of their hearts.* As *Luther* well affirmeth. Therefore, ſaving and Fundamentall Doctrines, are not to be ſought for, in the dark clouds of ſpeculation, but in the plaine propoſitions

CHAP. 6.

Epiſt. 322.

1 Cor. 1. 20, 27.

Iſa. 35. 8.

On the place.

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tions of the holy Scriptures, to the conceiving whereof, there is more need and uſe of Faith, than Art; of an obedient Heart, than of a ſubtile and piercing Wit.

Fourthly, as all points juſtly challenging to themſelves the Title of Fundamentall, are plaine and naked, for the manner of their Expreſſion; ſo ought they to be few, and ſo framed, that they do not ſwell to an infinite number, yea, that they grow not into ſo great a bulk, burthenſome to bee portable in the memory of Gods little ones. Hence *Aquinas* cals them the *Firſt things to be beleeved, and ſpeciall Articles of the Faith.* *William Paris* termes them the *Fundatories of Religion.* Others ſtile them Radicall Truths. But although theſe firſt, Fundatory, and Radicall Doctrines of the Chriſtian Religion, may beget, and bring forth a great, uncertaine, and numerous of-ſpring of Conſequences ariſing from, and following after them; yet it beares no proportion with reaſon, that they in themſelves, ſhould bee many, or uncertaine. When therefore wee behold, that

2a. 2æ Qu. 3. *de Fide.* cap. 2.

that to theſe *Firſt credibles* of the Divine Eſſence, and Attributes of the Incomprehenſible Trinity, of the Hypoſtatical Union of two Natures in Chriſt, of the Cómunication of his Properties, and almoſt of every Object of Knowledge in Divinity, there is annexed ſo great a traine of ſeverall points, as thick Volumes are not able to containe them, it is moſt certainely ſure that the greateſt part of them is not Fundamentall. All Chriſtians ought to heare the Counſell of Learned *Nazianzen, Contemplate* (ſaith he) *on Divine things, but ſtay ſtil in the Termes. Speake the Phraſes and Language of the Spirit, and if it be poſſible, nothing elſe. Do not thou curiouſly pry, thorow thoſe narrow rifts into the Nature of the Father, the Eſſence of the only begotten Sonne, the Glory of the Holy Ghoſt, and one God in three Perſons. Uſe the words accuſtomed, the reaſon of them belongs to thoſe that are Wiſer to inquire. Let it ſatisfie thee that thou haſt the Foundation, and let alone to Artificers to build thereupon.* Would to God only Artificers would build upon them; would to God they would not

Orat. de Modeſt. obſerv. in Diſp.

CHAP. 6.

mingle their many, and almoſt infinite ſuperſtructures, with the few, and plaine Fundamentals, to bee embraced with equall affections, and to bee received with honour alike. If they endeavour thus to do; yet it becomes all pious and prudent Chriſtians to diſcerne and make a difference betwixt thoſe firſt, and few things to bee beleeved, immediately revealed by Chriſt, and his Apoſtles, and thoſe numberleſſe deductions of Divines, which they, according to their ſeverall minds and opinions, ſeeke to thruſt, and crowd into the ſame roome with Fundamentals.

Fiftly, it is no Fundamentall point, which though furbiſhed and attired in new termes, is not the ſame in effect, with the Doctrine expreſſed in the words of the Holy Scripture. For if the addition of our new coyned words, importeth any thing more than what is in the Scripture, this new acceſſion may bee allowed for a conſequent of the Fundamentall Doctrine, but it cannot with this new peece bee urged for a direct, downeright Fundamentall Doctrine.

ctrine. But if the new word, or the addition therein, for matter of the Senſe of the Propoſition, brings no new thing at all, but ſo that underſtanding the Termes, the effect of both appeares to be the ſame, then wee acknowledge both to bee Fundamentall. For the difference of the expreſſion, alters not the nature of a Fundamentall Doctrine, where the eſſence and meaning of the Propoſition, remaines the ſame. What wee have ſaid ſomewhat obſcurely, we will make plaine by an example. CHAP. 6.

Chriſt is God, and the Sonne of God,

This is a Fundamentall Point, and ſo alſo is this,

Chriſt is coeſſentiall with God, his eternall Father.

For although in the latter, there is a new Terme, yet it addes no new thing, nor affirmes any thing, which will cauſe the cumberance of a toileſome deduction, to extract it out of the former; but whoſoever underſtandeth the termes of both, preſently underſtands, that they agree ſo well, as in ſenſe they are

CHAP. 6. the ſame. For no man of ſound ſenſe can have a conceit of diverſe Gods in the ſame Eſſence, or ſubſtance. But if the Doctrine or Propoſition, deck't in forraign Termes and new language, cannot bee annexed to a plaine and cleare Fundamentall Article, without a buſie and artificiall deducing of it, it ought not to bee inſerted into the Catalogue of Fundamentals. Indeed thoſe which perceive the force of the Conſequence, or Deduction, are bound to afford beliefe to ſuch Conſectaries. But they, to whom it doth not ſufficiently appeare, that ſuch a Propoſition followeth from any Fundamentall point, they are not bound to embrace it for a tried Truth, much leſſe for ſuch a Doctrine, without which no hope is left to obtaine Salvation. To conclude in a word, As often as it is inquired, whether any Doctrine bee Fundamentall or no; let us not give heed to the clamours of Diſputants, But have recourſe to thoſe Notes, which now wee have reckoned up. If the Doctrines they preſſe on us, bee not clearely recommended by the Apoſtles themſelves to the Catholique Church,

Church, in the firſt preaching of the Goſpell, if in ſucceeding Ages they were not Univerſally received, if they bee not ſuited to the capacity of ſimple Chriſtians, but only fitted to the braines of Philoſophers, and Logicians, if they bee too many, and not compriſed within certaine bounds: Laſtly, if expreſſed in ſuch formes of Speech, that they cannot bee reduced to an equivalent ſenſe, with a cleare and of all confeſſed Fundamentall Article, ſometimes they may bee Truthes, but they can never bee counted Fundamentals. CHAP. 6.

CHAP.

Chap. VII.

Of the Summe of Fundamentall points, contained in the Creed, and Commandements, ſo farre as Wee ought to Beleeve, or Practiſe.

Many of the Papiſts, and ſomme of ours, when we maintaine that the difference betwixt the Reformed Churches, is not about Fundamentals, preſently require of us, to bring in a Bill, and ſet forth an acurate Catalogue of Fundamentals; ſo that we may ſay, ſo many Fundamentals there be of the Chriſtian Faith, neither more nor leſſe. We eaſily anſwer the Papiſts, that it were preſumption in Proteſtants, who confeſſe themſelves ſubject to errour, to undertake ſo hard a Taske: let Papiſts rather addreſſe themſelves to the Pope of Rome, who alone can ſpeake Oracles, and is ſaid to have all Laws, Humane and Divine, lockt up in the Cloſet of his Breſt.

But if any of our men ſhall earneſtly maintaine, that unleſſe this firſt be done, no Brotherly love, can be renewed betwixt

twixt the Proteſtant Churches, let him try, (which is ſomewhat more eaſie) if he can but only reduce the Propoſitions in Controverſie, which he deſires ſhould be Fundamentall, to a certain and ſtinted number. If he ſhrinkes to do this, let him not blame the backwardneſſe of others in the ſame matter. Although it be not hard to ſhow the reaſons, why the Fundamentall Points, can ſcarce, or not at all, to be brought to a ſet number. Firſt of al, that which hinders is this, that according to the diverſe conceits of diverſe men, the formes of Propoſitions are altered, and one Divine breaks that into two, which another makes up into one Propoſition. Hence of neceſſity muſt ariſe an uncertainty of their number. Which wee ſee to have happened in the very Articles of the Creed, which Divines commonly count to be twelve, and yet ſome reckon them up fourteen. What ſhall I ſay? that as yet, Divines are not well agreed amongſt themſelves, of the very diſtinction, of a Fundamentall point. Some reſtraine this name to thoſe Doctrines alone, which with an expreſſe Faith, are to be beleeved of all Chriſtians

CHAP. 7.

Aquin. 2. 2. quæſt. 1. art. in corp.

CHAP. 7. to the obtaining of Salvation and eternal life by Chriſt, and this I profeſſe to bee mine opinion. Yet are there ſome moſt learned and famous Divines, which terme all Propoſitions Fundamental Doctrines, which they themſelves by good, and ſtrong Conſequence, inferre out of the former Fundamentals, although few or none bee found in their neighbouring Churches, who plainely perceive the Truth of theſe Conſequences. Many things deterre me from being of this opinion, but this moſt eſpecially, that this would bee a neceſſary and everlaſting cauſe, of an unneceſſary and everlaſting Rent betwixt the Churches of Chriſt. Laſtly, there never were, nor will bee wanting ſome, who will require that it may bee reckoned amongſt the Fundamentals, whatſoever themſelves unlearnedly and erroneouſly dreame, that they have digged and drawn out of the Word of God. And theſe for the moſt part are thoſe hatefull and troubleſome Brawlers, who preſently give out the Alarum, that the Foundations of Religion are pluckt up from the very roots, if any dare ſhake their imaginary Fundamentals. Whilſt the

the very nature and definition of a Fundamentall Doctrine flotes in this manner, it is no more impoſſible to count the waves of the Sea, than it is perciſely to define the ſet, and certaine number of Fundamentall Doctrines, ebbing and flowing according to mens ſeverall opinions.

But leaſt I might ſeeme wholly to wave and decline the marking out of Fundamentall Doctrines, I will ſhew plainely what was the opinion both of Ancient and Moderne Divines in this matter, by publique producing of their teſtimonies.

As touching things to be beleeved, all Foundations of the Chriſtian Faith, are compriſed in the Apoſtles Creed, neither ſhall he, who from his heart profeſſeth that he affordeth beliefe to all, and every thing therein contained, be deficient in any thing (ſo farre as concernes things to be beleeved) to the partaking of Salvation in Chriſt, and retaining of Communion with the brethren of Chriſt. Now let us ſee how honourably the ancient Fathers did both thinke and ſpeake of this Creed.

Irenæus

CHAP. 7.

Lib. 1. cap. 2, 3.

Irenæus ſaith, *That the Church diſperſed thorow the whole World received this Faith from the Apoſtles, and carefully kept it, ſo that by conſent in this Faith, they as it were dwell all in one houſe, and have one heart.* And hee ſheweth that this Faith, *doth ſuffice for the Unity of all Churches together amongſt themſelves, as the* Dutch, Spaniſh, French, Eaſterne, Egyptian, Lybian, *in a word all Chriſtian Churches.* *Tertullian* calleth this Creed, *the one Rule of Faith, ſole, immoveable, and which need not, or may not be altered, or reformed.* *Hilary* tyred with the contentions of the *Arians*, takes breath with this ſpeech: *It is moſt ſafe for us to retaine the firſt and ſole Evangelicall Faith, Confeſſed and Underſtood in our Baptiſm.*

Irreformabilem, lib. de Virgin. velan.

Ad Conſtat. Auguſt.

Tom. 10. de temp. Serm. 2. Domi. in Ramis palmar. pag. 849. & Serm. 131.

Auguſtine cals this Creed *the comprehenſion and Perfection of our Faith,* adding with all, *that it is plaine, ſhort, and full; ſo that the plainenеſſe doth provide and take order to helpe the homelineſſe of ſimple Auditours: The ſhortneſſe eaſeth the memory, and the fulneſſe compriſeth all Doctrine.* In another place hee cals it *the certain rule of Faith, by which Beleevers*

may

may hold the Catholique Truth, and by which they may convince all hereticall wickednesse. *Ruffinus* saith, that this Creed may also be called *the Triall, or Touchstone; if we meet a man we doubt of, do but examine him by this Creed, and he will presently discover himselfe, whether he be a foe or a Friend.* Lastly, *Maximus Taurinensis* writes, that *the Apostles did deliver the mystery of Faith to the Church of God, that because there was to be diversity of Beleevers under the one name of Christ, the privy signet of the Creed should distinguish the Faithfull from the Unbeleevers.*

Expos. in the Creed.

Serm. of the Creed.

Come we now to see, what was the Schoolmens Judgement of this Creed, *Alexander of Hales* brings this reason, why the Creed was composed, *That it might be the Instruction of the Faithfull, in one Understanding and Confession of the Truth, and Devotion of Religion, in which the nature of Man is to obtaine blessednes.* Somewhat after, *To instruct in the Faith, was the cause of making the Apostles Creed, for to this purpose was it composed, that the Faithfull might be taught in one Faith, to beleeve all things necessary to Salvation.*

Parte. 3. *quæst.* 69. *memb.* 2.

CHAP. 7

2. 2. quæſt. 2. art. 5. in corp.

Salvation. Aquinas determines, *that as touching theſe firſt believables, whith are the Articles of the Faith, every one is bound explicitely to beleeve them; but as concerning other believables, he is bound only implicitely to beleeve them, and in the Preparation of his mind, that is, having his Heart in readineſſe to imbrace them, when it ſhall appeare to him, that they are contained in the Doctrin of the Faith. Bonaventure* ſaith, *When it is demanded, whether the Doctrin of the Faith be ſufficiently contained in the Apoſtles Creed, we may anſwer, that if we ſpeak of the Doctrin of Faith, in reſpect to thoſe things, which therein are moſt principall and proper, they are ſufficiently contained in the Creed. Neither is there any thing to be beleeved, which may not be reduced to the Articles contained in the Creed, as the principles and ſtable foundations.* I paſſe other Schoolemen, becauſe it is their generall judgement, that the plaine and unfolded beliefe of the Apoſtles Creed, is enough for Common Chriſtians, for the attaining of Salvation; though a greater meaſure of Knowledge bee required from men of greater Learning. Whence the

Sent. l. 3. diſt. 25 qu. 1, in concluſ. reſp. ad 2.

Maſter

Maſter of the Sentences, after hee had concluded, *That in the time of Grace all things ought to be beleeved, which are contained in the Creeds*; afterwards hee addeth, *that it is one thing to know only what a Man ought to beleeve, to obtaine eternall life, and another to know how the ſame may be maintained, and defended againſt wicked men oppoſing it, which Knowledge many Faithfull men cannot skill of, and yet they excell moſt in Faith it ſelfe.* CHAP. 7. *Sent. lib. 3. diſt. 25.*

Nor doe the modern Papiſts, differ herein from the Schoolmen. Let the Fathers of *Trent* ſpeake. *The Apoſtles Creed is that Principle, in which all that profeſſe the Faith of Chriſt do neceſſarily agree, and it is that firme and only foundation, againſt which the gates of Hell ſhall never prevaile.* And in the very Catechiſm of the Council of *Trent*, this Creed is called, *The ſhort forme of the Chriſtian Faith, and Hope, the ſumme and foundation of Truth, firſt, and neceſſarily to be beleeved of all.* *Caniſius* affirmes, *That the words in the Creed tend to this purpoſe, that we may have the true Knowledge of God and Heavenly things, which is neceſſary to every man towards the leading* *Seſſion. 3.* *Pag. 14.*

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ing of a godly and happy life, compriſed, in brieſe abridgement. James Baius cals it *the rule of the Chriſtian faith, preſcribed to all Beleevers, becauſe by this common Profeſſion of the faith, thoſe of the ſame houſhold, and brethren, are diſtinguiſhed from their Enemies.*

Out of which teſtimonies we gather, that it was the generall opinion of Divines, that all Fundamentall Doctrines of the Chriſtian Faith, neceſſary with the neceſſity of the meanes to the Salvation of men, were comprehended in the Creed, ſo that none ſhall periſh, for meer ignorance of God and Chriſt, who give an explicite Faith to theſe things. Yet we ſay not, that beſides theſe few Fundamentals, Chriſtians ſhould make no account of all other Doctrines, which are placed in the Holy Scriptures. Yea all Paſtors and Doctors are bound *by the neceſſity of the Precept,* to further *the perfecting of the Saints, and edifying of the Body of Chriſt, till we all come into the unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man.* The people themſelves alſo are bound, where abiſity and opportunity is afforded them, to grow

Eph. 4. 11, 12.

grow *unto the riches of the full aſſurance of Underſtanding, to the acknowledgement of the Myſtery of God, and of the Father, and of Chriſt.* But neither Doctours of Particular Churches, nor Chriſtians living in them, are bound to break off the band of Brotherly Communion with other Churches, which embrace this Summe of the Chriſtian Faith in that ſenſe, wherein the Catholique Church, always received it, and profeſſe themſelves enemies to all Hereſies that overthrow the ſame. CHAP. 7. Col. 2. 2.

Now as we have ſet downe the Apoſtles Creed, for the briefe of Fundamentals pertaining to the ſaving Myſteries of Faith, ſo wee acknowledge the Decalogue as the Symbole and Summe of all things to be done, as touching duties due to the worſhip of God, and offices of Charity which wee owe to our Neighbour. For wee may fitly enough call Fundamentall Doctrines, not only thoſe Myſteries of Faith, whoſe explained Knowledge is altogether neceſſary to the Salvation of Chriſtians: but alſo thoſe Dictates of the Divine Law, which if we know not at all, we cannot worſhip

Chap 7. ſhip God as we ought to the obtaining of Salvation. In this ſenſe we terme the Decalogue the Summe of things to bee done, even as wee ſtyled the other (of which we have ſpoken before) the Sum of things to be beleeved. For the meere ſpeculative Knowledge of the Divine Myſteries, without the practicall knowledge of the Divine Mandats, can bring none to bleſſedneſſe.

Luth. Tom. 1. in diſp. p. 406. Philip. pag. 436.

Therefore, the teaching of Gods Law in Churches, is plainly neceſſary, and altogether to be retained, without which Chriſt cannot be retained. For to this Law not only our corporall life, but alſo our ſpirituall life ought to bee ſubjected. Now thoſe things which are propounded in this Law of God are ſo fundamentall, that they cannot be broken without the guilt of death, nor oppoſed and denyed without the ſtaine of Hereſie.

The Fundamentals of the Creed aime at this end, that we may know God and Chriſt to eternall Life, as either hath revealed himſelfe: The Fundamentals of the Decalogue drive at this; That wee may worſhip both as they have commanded themſelves to be worſhipped.

If

If any overthrow the Fundamentals of Gods worſhip, he is ſhut out from Salvation, as much as if hee had overturned the Myſteries of Faith. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor Idolaters, nor Adulterers,* &c. As if the Apoſtle had ſaid, It is no leſſe damnable to erre in theſe morall, than in ſpeculative principles. For the corruption of ones opinion, about thoſe things which pertaine to manners, may make an Heretique, no leſſe than about thoſe things which pertaine to Faith, if it be in any Univerſall Principle of Gods Law. Hee that beleeves he may worſhip many Gods, or adore the true God in an Image made with hands, that is of the opinion that theft or fornication are things lawfull, grates upon a Fundamentall Doctrine, and runs into a deadly, and dangerous Hereſie. For the practicall dictate, which is included in every mandate of the Law is a Fundamentall truth, and ought equally to bee beleeved as an Article of the Creed, in ſpeculative things. If any man therefore ſhould beleeve, or teach that our Parents are

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Aquin. queſt. diſp. de ſuperb. art. 4.

CHAP 7. not to be honoured, or any thing elſe againſt a Commandement of God, although he reverenceth his Parents with due honour, or keepes that Commandement himſelfe, yet ſhould hee bee an Heretique, and juſtly to bee accuſed for overturning a Foundation of Faith. Let the Church of *Rome*, therefore looke to it, which boaſteth that the Foundations of the Chriſtian Faith hitherto have been preſerved chiefly by her care, whether or no ſhe hath not groſly, and damnably erred in the Fundamentals of the Decalogue; to ſay nothing of her other errors.

Now if any will adde unto the Fundamentall Doctrines of the Creed and Commandements, the Doctrine alſo of the Sacraments clearely revealed in the Goſpell, I am not againſt it: provided on this condition, that as they ſhall not all paſſe for fundamentals, which Divines endeavour to build upon the fundamentall Articles of the Creed, but that thoſe only bee counted fundamentall, which are neceſſary for all to know and beleeve to Salvation: So alſo in the matter of the Sacraments, every thing

ſhall

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ſhall not preſently bee a Fundamentall, which may bee diſputed about the Sacraments, or gathered by the occaſion of the Words which Chriſt ſpake; but whatſoever Chriſt hath ſo ſet down, and eſtabliſhed, that it is abſolutely neceſſary to the receiving of Grace and Salvation in the uſe of the Sacraments. As concerning the Sacrament of Baptiſme, it is a Fundamentall Doctrine, that Chriſtians muſt be Baptized in the Name of the moſt Holy Trinity, that they may bee grafted into Chriſt. Now they that beleeve, and doe this, retaine the Fundamentall doctrine of Baptiſme, although it may happen that the ſame men may in their minds conceive ſome falſe opinions of Baptiſme, or mingle ſome vaine and uſeleſſe rites in the Adminiſtration thereof. So in the Sacrament of the Lords Supper, this is a Fundamentall Doctrine, That it muſt bee celebrated in bread and wine; that therein the memory of Chriſts Paſſion is ever to be renewed; that Chriſtians in that Sacrament have not only an empty, or ſhadowy repreſentation of Chriſt crucified, but do truly, really, and ſavingly partake of the body of

1 Cor. 10. 6.

CHAP 7. Christ. Hee that beleeves all things soundly, and sufficiently, embraceth the Fundamentall Doctrine of this Sacrament, to the sucking of Grace out of it; Although those difficult questions tossed and tumbled betwixt Divines, about the manner of the Presence and eating of Christ, never came into his head, much lesse did he give his consent to one side, or other.

To this threefold kind of Fundamentals; Whereof the first is seen in the Creed: The second, in the Commandements: The third, in the Sacraments of Baptisme, and the Lords Supper: We may adde a fourth, contained in the Lords Prayer. For seeing, invocation or Prayer is a duty belonging to the worship of God, absolutely necessary for the obtaining of Grace, and Salvation, it must needs have certaine fundamentals, which being unknowne, or slighted, it becomes of no moment, but is effectuall if they be retained and observed. This is a fundamentall point: God alone is to be invoked by Religious Prayer, he is to be called upon through his Son our Mediator, trusting on whom we

we call him *Our Father*: He is to bee Prayed unto for all good things wee want; but chiefly for Grace, Pardon, and Glory, which we moſt ſtand in need of. Laſtly, he is to bee prayed unto in Faith, Charity, and a good Conſcience. He that contradicts theſe things is a flat Heretique, and perverts the fundamentals in the duty of Prayer. CHAP. 7.

That theſe foure things, which wee have touched, are alone to be accounted Fundamentals of the Chriſtian Religion, ſeemes to me plainly to appeare out of the practice of the Apoſtles themſelvs and Primitive Church, well known unto all. For they have judged no particular Church to have caſt away the Fundamentall points of ſaving Faith, or to have fallen off from the Communion of the Catholique Church, who holily profeſſe the faith in the Creed, and obedience to the Commandements, who adminiſtred the Sacraments according to Chriſts Inſtitution, and called upon God in the Name of Chriſt. For they conceived them to deſerve an admonition for their errors of lighter moment, but would therefore cut off no particular

CHAP. 8. Churches, called by the Name of Chriſt, from the body of the Catholique Church.

CHAP. VIII.

That Brotherly Communion is to be kept betwixt the Proteſtant Churches, is proved by Reaſons drawne from the Communion which they have in Jeſus Chriſt, the only Perſonall Foundation.

FORASMUCH as this one thing is the greateſt hinderance of ſetling agreement betwixt Proteſtant Churches, that ſome learned and godly men conceive that ſuch a Brotherly agreement and Communion is altogether unlawfull, we to our ability ſhall endeavour to ſhew, that this Communion of particular Churches amongſt themſelves, is not only lawfull, but acceptable to God, and neceſſary to themſelves. For the proving whereof, long ſince wee have laid our foundations, in thoſe things, which were

were largely discussed, concerning the personall Foundation, and the foundations Ministeriall, and Doctrinall. CHAP. 8.

This one thing remaines, that we call our Reasons, which are scattered and dispersed thorough this whole discourse, to come in to their colours, that they may present themselves at one view. We will begin (as it is fit) from those Reasons, which flow from the consideration of that one foundation Jesus Christ, our Saviour, to whom all do tick, and from whome all Good, Temporall, Spirituall, and Eternall, is derived to all Reformed Churches.

With those Churches it is fitting to retaine Brotherly Communion, which we will not deny but that they retaine Conjunction and Communion with Christ, the Head and Foundation of the holy Catholique Church: Yea, except we will yeeld and confesse our selves to bee estranged from the body of Christ, we cannot but be their Brethren, who are esteemed to hold brotherly Communion with Christ our elder Brother. For the band of holy Brotherhood betwixt the Churches themselves, cannot 1. Reason.

CHAP. 8.

be broken at mens pleaſures, except they be alſo broken betwixt them and Chriſt, who is the head of all Churches. If the *Saxon* count the *Helvetian* or *Helvetian* the *Saxon* Churches, ſo alienated, and torne aſunder from Chriſt, by their errors, that they are neither founded in Chriſt, nor by Chriſt the Elder Brother, taken into the brotherly ſociety of fellow-members, then they may pretend ſome reaſon, why they renounce communion with them. But if in no wiſe they dare affirme this, wee cannot have juſt cauſe to diſclaime Brotherly Communion with thoſe, whom Chriſt himſelfe bluſheth not to owne, and call his Brethren. It was the peeviſh frowardneſſe of the *Donatiſts*, neither to receive from other Churches any letters importing a Communion, nor to acknowledge any right of Brotherhood with them. But in the meane time what did the Orthodox Churches? Out of *Auguſtine* wee may learne it, in whome wee read, *That the Donatiſts angry for this thing, were notwithſtanding by the Orthodox acknowledged for Brethren.* The ſame alſo appeares out of *Optatus Milevitanus*, who

Auguſt. Epiſt. 162.

Contra Donat. poſt. Coll. cap. 35

who thought, *That the name of Brotherhood was not to be denied unto them, Yea, thought it an impious act to ſuppreſſe, or conceale the name of Brethren.* Either therefore it muſt be juſtified, that ſome Proteſtant Churches have loſt their conjunction with Chriſt the Foundation of the Church, and forfeited their Brotherly Communion with Chriſt their Elder Brother, or elſe we muſt not depart from Brotherly Society with them.

De ſchiſm. Donat. lib. 1. in initio, lib 4. in initio.

2. Reaſon.

In the ſecond place wee argue from moſt certain Signes and Markes, whence we may and ought to be perſwaded, that this or that Church, is conjoyned to Chriſt the corner ſtone; for from the ſame notes we may conclude, that other Churches are bound and obliged, not to ſeparate themſelves from the ſame. They therefore which want not the knowledge of God and Chriſt, neceſſary to eternall life, who have true Faith, true Repentance, and true Endeavour after a New life, and holy obedience, to ſuch we ought to grant, that they enjoy a ſaving conjunction with Chriſt their foundation. But none (for ought I know) as yet

CHAP. 8. yet is found, which hath given this bloody Sentence, That in this or that Protestant Church there is not so much knowledge of God, and Christ, as sufficeth to Salvation; That there is not in it, the ordinary Justification of Christians by Faith; That there is not the earnest exercise of Repentance, and endeavour after New Life. But if all these things agree to all Protestant Churches, it is manifest that they remaine conjoyned with their Head and Foundation; nor lesse manifest, that they have inward Brotherly Communion and ought to have outward with all the members of Christ, *For we being many are one body with Christ, and every one, one anothers members.* From the connexion with this foundation depends and followes of necessity the connexion and communion, betwixt severall Churches and private single persons, except wee account no credit to be given to the Apostle.

Rom. 12. 5

1 Cor. 12. 12. Eph. 4. 16.

3. Reason. Of every single man, and much more of every single Church, we must presume well, till the contrary doth apeare. Therfore the Churches of *Saxony* are bound to presume, that those of *Switzerland* do adhere

adhere to Christ their foundation, till they can prove it to bee otherwise, by some evident, or at least wise probable reason: Now they are so far from being able to prove their Separation from Christ, that most evident Reasons and of Proofe against any doubt, present themselves to the eyes and hearts of all, that they are savingly united with Christ, who hold this *One Lord, one Faith, one Baptisme*? Who duely worship, *one God and Father of all, who is above all*? Either these things ought to suffice, that Churches bee carefull to keepe betwixt them, *the unity of the Spirit, in the bond of Peace*, or *Paul* the Apostle knew not, what might availe to the soddering of this unity together. CHAP. 8. Eph. 4. 5, 6. Eph. 4. 3.

If any object, that the Churches of *Switzerland* are not sound in the point of the presence of Christs body in the Eucharist, in the manner of the eating of it, in the Communication of Christs properties, and in many other heads of Knowledge in Divinity; I would aske of him but this one thing (for here is no place to dispute of these matters) whether hee conceives these errours to be of such

Chap. 8. ſuch moment, that they pluck up the erring Church from its foundation, ſo that they ſuffer it not to have the ſame Lord, the ſame Faith, the ſame Baptiſme, the ſame God and Father, of whom the Apoſtle ſpeaketh? If hee dare not affirme this, the Churches may object to thoſe, who deny to entertaine Brotherly Communion with them, that of *Optatus Milevitanus*, *You will not keep and hold peace with us, that is with your Brethren, whom one Mother Church bred in the ſame bowels of the Sacraments, whom God the Father in the ſame manner received to be his adopted ſons.* But if any ſhall ſtil proceed to diſtract, and rend aſunder thoſe Churches, which are conjoyned in this perſonall foundation, we conceive thoſe words of *Iſayah* fit to be objected againſt him, *Deſtroy them not, for a bleſſing is in them.*

De Schiſmat. Donat: lib. 4. in initio.

Eſay. 65. 8

4. Reaſon. We may draw a ſtrong argument from the practice of the Apoſtles, to be uſed againſt thoſe who think the Brotherly Communion betwixt Churches may be diſſolved, for the errours of particular perſons. For the Apoſtles did never ſo much as offer this, they never divided aſunder

ſunder or claſht together whole Churches, which did ſtick to Chriſt the foundation of mans ſalvation, taking advantage of the occaſion or pretence of their errors whatſoever. It is well known that there were divers errours brought into the Churches of *Corinth* and *Galatia*, it is well knowne that they were maintained of great men and of great account; and yet *Paul* never went about to perſwade the purer and ſounder Churches of the *Epheſians*, *Philippians* and *Colloſſians*, not to retaine Brotherly Communion with thoſe Churches more impure. Yea morover he acknowledgeth thoſe Churches which are full of errors and troubles for the Sanctified Churches of Chriſt, nor diſdaineth he to grace and honour thoſe that erred and were deceived with the name of Brethren. Indeed it is never lawfull for us, to approve and allow thoſe errours which are ſcattered in other Churches, but it is ever lawfull for us, to profeſſe Brotherly communion with the Congregations of particular Churches, whilſt they profeſſe and retaine ſaving union with Chriſt the Foundation of the Catholique Church. *Even as the good ought*

1 Cor. 1. 2. Gal. 1. 2. & 5, 11. & 6, 18.

CHAP. 8

Aug. de Fide, ad Pet. D. ac. cap 43.

ought not otherwiſe to be ſeparated from the evil in the Catholique Church, than by the difference of their works; So Churches which are ſound in any point, ought not to be ſeparated from thoſe which are erroneous ſave only by their diſ-agreeing from their errors.

Tom. 4. de fide & ope.

To deſire by the gulfe of wicked Schiſmes, to part the good from the bad, is rather the raſhneſſe of men, which be mad, than the ſtrictneſſe of thoſe, which are diligent, ſaith *Auguſtin.* Now we ſay, It ſavours more of raſhneſſe, than care of the truth, by wicked Schiſmes, to deſire to part the not erring Churches, from thoſe which be erroneous Piety commands us to depart from thoſe heretiques, who overturne the very Foundation, becauſe this is neceſſary. But Charity forbids us, by unjuſt diſſentions to ſtart aſunder from thoſe erring Churches, who ſtick to the foundation, becauſe this is Schiſmaticall.

5. Reaſon.

Betwixt particular Churches all thoſe offices ſhould be performed, which tend to the mutuall edification, and nothing to the deſtruction of the body of Chriſt. I confeſſe it pertaines to edification, for us to ſhew wandring Churches their errors; but I maintaine it tends to their de-

deſtruction, that thoſe Churches which we confeſſe remaine conjoyned to the very foundation, wee ſhould disjoyne them for any errors they defend. For it was never heard ſpoken, that one Church brought backe another into the way of truth, or joyned it cloſer to Chriſt by raylings, revilings, curſings, and renouncing of Brotherly Communion. The counſels muſt be more mild, and plaiſters more lenitive, which muſt be applied to the healing of an erroneous, and ſetling of a ſhaken Church. As for theſe intentions and decrees of ſeparation and breaking off Communion, they have not only hitherto been vaine and uſeleſſe, but alſo miſchievous, and much more forcible to the diſturbing, than building up of the Churches. If therefore any Church be not as yet pluckt aſunder from its Foundation, it belongs to the neighbouring Churches *to reſtore ſuch a one in the Spirit of meekneſſe*, and not with hoſtile cruelty to cut them off and caſt them away. Gal. 6. 1.

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They who are founded in the ſame Chriſt, and rooted to the partaking of Eternall life, ought to be founded and rooted 6. Reaſon.

CHAP. 8.

ted in mutuall Charity: but no Proteſtant will deny, but that the Proteſtant Churches are founded in the ſame Chriſt our Lord and Saviour: It ought therefore to be well weighed and conſidered, whether the office and nature of Charity it ſelfe, doth not wholy deteſt this, to make an endleſſe Schiſme, and rent betwixt Churches, for ſome diverſity of opinions. It was *Auguſtine's* judgement, that *Chriſtian Charity could not be kept, except in the unity of the Church, and that thoſe who perſiſt in diſcord belong to the lot and portion of Iſmael.* For who will ſay that there is not brotherly hatred in a Schiſme, when there is no other Originall and obſtinate perſiſting in a Schiſme but brotherly hatred? Moſt ſure it is that the proper duties of Charity cannot appeare, and ſhew themſelves in theſe differences of the Proteſtant Churches. I appeale to the Apoſtle himſelfe for my witneſſe, *Rom.* 12.9,10, 11,&c. 1 *Cor.*13.5,6,7,&c. If we grant thoſe Churches which wee conceive ſomewhat to erre in the Faith, yet to be ſanctified and preſerved in Chriſt, the foundation of the Church, our Faith though

Contr. lit. Petiliani, li. 2. c. 77. & contra. Donat. 1. 15. c. & ibid. cap. 18.

Ioh. 13.35 1 Ioh. 3.14. 1 Cor. 13. 1,2.

though ſomething the ſounder, will little availe us, if our Charity be wanting towards all the Saints: For, ſaving Faith cannot bee, unleſſe conjoyned with Charity or Brotherly love, as the Scriptures, every where doe witneſſe. *For what ſhall a mans ſound Faith profit him, where the ſoundneſſe of his Charity is bared with the deadly wound of Schiſme.*

CHAP. 9.

Auguſt. de Bapt. contr. Donat. lib. 1 cap. 8.

CHAP. IX.

That Brotherly Communion betwixt the Proteſtant Churches, is not to be broken off, for their divers opinions about queſtions in Controverſy, is proved by Arguments, drawn from the want of lawfull power in Miniſters to cauſe ſuch a breach or diſſolution.

NONE can be ignorant, but that at the firſt, the very Doctors and Miniſters of the Churches were the chiefe, yea the ſole Authours of this Separation, which we ſo deſire

CHAP. 9. may be taken away. For it is not to be doubted, but they alone are the hinderance, why the Reformed Churches, though by wofull experience, they have found the numberleſſe diſcommodities of this long laſting diſſention, yet they will not amongſt themſelves renew the Charter of their Brotherly Communion. For if it ſeemed good to their Doctors, to give each to other the right hands of brotherly fellowſhip, in this ſelfe ſame houre we ſhould ſee the Churches mutually embracing one another. Therefore let us ſee whether they have done, or now doe rightly, who either have perſwaded, that the bands of Brotherly Communion betwixt the Proteſtant Churches ſhould be broken, or earneſtly maintaine, that for the preſent they ought not to be renewed againe. We are of the contrary opinion, being induced thereunto by theſe Arguments.

Reaſ. 1. It is not in the power of the Miniſters of any particular Church, to ſeparate, or cut off another particular Church, from the brotherly Communion

nion, which it hath with the Catho- CHAP. 9.
lique; therefore neither from that which it hath with any part of the Catholique Church, and by the ſame reaſon, not from the brotherly Communion which it ought to have with it ſelfe, unleſſe ſhe will confeſſe her ſelfe to be no part of the Catholique Church. The truth of the Antecedent ſeems therefore plaine to me, becauſe all juſt and lawfull ſeperation of every member from its body Catholique, ought to leane, and rely on the authority of the Catholique Church: for one member hath not this judiciary power over another. It is a known Rule of Lawyers, *A ſentence given by him that is not his Judge, is voyd in Law*: But particular Churches are not the Judges of private perſons living in forreign churches; how much leſſe then over the Churches themſelves? If therefore any Church ſhould pronounce another to be disjoynted from the Communion with the Catholique, Her ſentence were to be ſleighted, and contemned, as of a Judge that preſumed to make laws out of the bounds of his owne Juriſ-

CHAP. 9. diction. But perchance, they who eaſily grant the Antecedent of our Argument, will yet doubt of the Conſequent, and ſet downe, that one part of the Catholique Church may caſt off another part thereof (that is, one particular Church, may ſeparate another particular Church) from Brotherly Communion with her ſelfe, by the power of her own private ſentence and authority. I deny, that any particular Church, hath any lawfull power to diſſolve Chriſtian Brotherhood with any other, except ſo farre forth, as the ſeparation rely on the Authority of the Catholique Church, which one, claſpes and containes within her embraces the Churches of all Nations. Now this ſeparation relyes on this authority, ſo often as it is made for thoſe points which are ſo eſtabliſhed by the judgement of the Catholique Church, that they are to bee counted ſhut out from the cõmunion of faithfull Chriſtians, who are known to oppoſe or deny them. Truſting on this authority, we juſtly deny brotherly Communion to thoſe Churches, which falſely, and equivocal-

equivocally are entitled with the name of *Chriſt*, who with joy and jeering, hiſſe out the Divinity of *Chriſt*; Who carpe at the myſtery of the Trinity, which is to be adored, or with ſacrilegious boldneſſe overthrow any foundation of the Chriſtian Faith; For all theſe things have been paſſed for things judged on, and that by the well known and famous authority of the Apoſtolike and Catholike Church. But this ſeparation is not made rightly, nor according to the cuſtome of the Catholike Church, as often as one particular Church, ſhall deny Brotherly Communion to another, for diſſenting from them in queſtions newly riſen, and never determined on one ſide or other, by the authority of the Catholike Church, as points of the Catholike Faith. For no Church can at its own pleaſure breake off the Band of Brotherly Communion, by which all the members of the Catholike Church are coupled together, with any particular Church, but that with the ſelfe ſame Deed, ſhee divides her ſelfe from the body of the Catholike Church, in which thoſe CHAP. 9.

CHAP. 9.

members can have no being, which have loſt their due joynting and Union with their fellow members. We will conclude this argument with the Teſtimony of *Auguſtine*, who every where teacheth, that *this Separation of the good from the evill, being within the Catholike Church is unlawfull, and they which endeavour, to pluck other members from the joynting of the body; doe rather ſeparate themſelves from the Unity of Chriſt. Laſtly, it nothing hurteth, or hindereth thoſe that are good, that they abide ſtill in Unity and participation of the Sacraments with thoſe, whoſe Deeds they diſallow*, Neither with thoſe, whoſe opinions they cannot approve. For, if we will beleeve the ſame *Auguſtine*, *they cannot be excuſed of unlawfull preſumption, who too much loving their own judgement, arrive at ſuch an height of boldneſſe, as to cut off Communion with others.* For they neither ought, nor can be cut off from communion with particular Churches, which remaine conjoyned with the Catholike Church.

Tom. 3. de fide ad Petr. Diac. cap. 43.

Tom. 4. de fide & oper. cap. 4 & 5.

Tom. 7. de Bapt. contra Don.

Reaſ. 2. Particular Churches ought not in our age, to challenge that to themſelves

ſelves, which none ever durſt to do in the time of the Apoſtles; The Miniſters of the Churches ought not to urge that, which the Apoſtles themſelves durſt never perſwade to be done: But that one particular Church ſhould renounce all Brotherly communion with another, is a thing altogether unheard off, & wholy ſwerving from the prudence, and practice of the Apoſtles. Amongſt the ſeven Churches, to which S. *John* wrote; It is plaine there were ſome infected with errours: from which others were free, Yet thoſe Churches which were the purer, did entertain Chriſtian & brotherly Communion with thoſe which were more impure; & the Apoſtle perſwaded each of them to amend their own faults and errours, but gave counſell to none on the pretence of vices, & errors to ſtart a ſunder from other. For as in the naturall body, the parts which are well in health and ſtrength, endeavour to cure, not to cut off thoſe that are ſick and weake: ſo in the Myſticall body of the Catholike Church, if any be more pure, and ſound than others, they are bound (as much as lyes in their power) CHAP. 9. *Revel. 2. 3.*

CHAP. 9. to heale the vices, and errors of others' and not to deny Brotherly Communion to whole Churches. Hither it may be added, that this denying of Brotherly Communion, may seem to have the kind, & force of an Excommunication; which censure is not to be drawn, and used of the Ministers of the Church, for every fault, or for every Error, no not upon a single person, subject to their Ministery; but much lesse on the whole body of a Church, which in no wise is subordinate unto them. For as the Lawes forbid to Excommunicate a Society, or Corporation, because it may happen, that then those that are inocent may be entangled in that censure: so right and religion forbids to exclude whol Churches from the Communion of the faithfull, because this cannot be done without an injury, & contempt to many, that be innocent. If any should determine, that communion should have been denied to the whole Church of *Israel*, because of their worshipping of *Baal*, besides that he should exercise an act going beyond the bounds of his Ministeriall power, he should have offered an high

Decret. 6. de sent. Exc.

high wrong, and injury to thoſe ſeven thouſand men, who never bowed knee to *Baal.* If any ſhould ſay, that this denying of Brotherly Communion, which we diſſwade from, is not the Excommunication of an whole commonalty, ſuch as the Laws reſpect, and take notice of; I confeſſe there is ſome difference betwixt theſe two; yet I deny it to be of ſo great moment, that it ſhould make that lawfull in the one caſe, which is not lawfull in the other. Indeed Excommunication, properly ſo called, is the act of a lawfull Judge, which paſſeth and layeth hold on thoſe, which are ſubject unto him, and bindeth them, though againſt their own wils: But this renouncing of brotherly communion, whereof we ſpeake, is an act of one judging only of perſons, not at all ſubject unto him, and declaring them unworthy of all brotherly Communion, and therefore driving, and repelling them from the ſame, although they deſire it. By what name ſo ever any pleaſe to call, this repulſe of other Churches from brotherly communion, it doth them CHAP. 9.

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CHAP. 9. a great wrong and disgrace; for it adjudges them unworthy of the honour of Brotherhood, which *Christ* our elder Brother, disdaines not to bestow upon them. Ministers therefore of Churches ought not so much as to thinke, of shutting out whole Churches from the communion with them, and theirs: It would be enough, to cast off single persons, desiring fellowship with them, then at last, when it shall appeare, that they are stained with so hainous sinnes, or wrapped in so mischievous errours, as that by good right, they may and ought to be driven and banished from the communion with all the Faithfull.

Reas. 3. The Ministers of particular Churches, (put case of *Saxony* or *Switzerland*) ought not to deale harder with ther Christian Brethren of other Churches, in granting or refusing communion with them, than they deale with their owne. For the Christian Brotherhood, which is betwixt the members of Christ, is not altered according to the variety of Places or Nations. But we call not our owne to a strick account, what they conceive of the

the Articles in controverſie, and to what Doctors they ſtick therein, but eſteem it ſufficient, to the right of communion, if together with us they hold and profeſſe the Fundamentall Doctrines of Chriſtianity, compriſed in the Catechiſme, and adhere unto *Chriſt*. Wee ſhould uſe the ſame moderation, and equall dealing towards forraigne Churches, eſpecially to the very body of Churches, which for the moſt part, is made up of ſimple and unskilfull Chriſtians, for whom it is not needfull, that they ſhould have any intercourſe with controverſall Divinity. Therefore thoſe Proteſtant Churches ſeem not to doe well, which deteſt any fellowſhip, with others, and profeſſe an open diviſion and Separation, for ſome difference in opinions, about hard queſtions, of which they cannot know certainly, or inquire, what the people in forraigne Churches therein doe hold and maintaine. But this we may know ſurely out of their Doctors writings, that thoſe groſſe errours, wherewith thoſe, which are called *Lutherans* charge the *Calviniſts*; and thoſe, which are called CHAP. 9.

CHAP. 9. called *Calviniſts*, charge the *Lutherans*, are at this day defended, neither by learned or unlearned, but rejected and damned of both. Therefore the cauſe of this Separation, which ſome eſteem neceſſary, hitherto appeares neither neceſſary, nor juſt enough.

Reaſ. 4. The Doctors of any Church cannot bring in ſuch a Separation, which ſhall reſtraine the Unity of the Church of *Chriſt*, and Chriſtian brotherhood to the ſide of *Luther* or *Calvin*, as at this day the Papiſts ſtraiten the ſame to the part of the Pope of *Rome*. For *Chriſts* inheritance is limited with the ſame boundes, wherewith the Brotherhood of Chriſtians is limitted, and is crowded into the ſame ſtraits, whereinto we thruſt this brotherly fellowſhip. If therefore we acknowledge no Eccleſiaſticall communion, and Chriſtian brotherhood with thoſe Churches, which think otherwiſe than our ſelves, it is manifeſt, that we call home, and confine the Church of Chriſts, which conſiſteth of numberleſſe Churches, only to our own ſide. For if any Proteſtant Church profeſſe it ſelfe, that it

it neither can, nor will have brotherly Communion with the Church of *Saxony*, or *Switzerland*, by reaſon of ſome diverſity of opinion, I demand of them, with what Churches then, can or will it hold communion. Not with the *Roman*, not with the *Greeke* Church; for it diſſenteth from them in more controverſies, and of greater moment; not with any other in any place, for none can be inſtanced in, from which ſhe hath not ſome matter of diſſenting, for difference in Doctrine. Therefore at laſt, the matter will come to this paſſe, that they which thinke themſelves to have no brotherly communion, ſave onely with their partners in opinions, muſt ſay, *Chriſts* that Church hath periſhed out of the whole world beſides, and only remains in thoſe Churches which are of their own party. But this is the very ſelf ſame thing, which the Catholike Church ever diſalowed in the *Donatiſts*, and which *Auguſtine*, and *Optatus Milevitanus* doe demonſtrate to bee repugnant to moſt manifeſt places of Scripture. For the foreſaid *Auguſtine*, thus urgeth it, CHAP. 9.

CHAP. 9. it. *That Christ hath lost his Inheritance, if the Christian Communion be tied to one place or Countrey*: and he saith, *It is an unwise part to goe about to condemne the Communion of the whole world.* He sheweth moreover, *That for the good of Unitie, we must beare with some things wee approve not at all; and that the knowne bad, prejudice not the Good in the Church, if either they want power to forbid, and drive them from the Communion; or if some reason hinder, for the preserving of Peace.* In a word, he avoucheth, *That the Donatists, who would acknowledge no Brethren besides those on their owne part, did erect an altar of sacrilegious dissension, against the whole world.* Thus farre *Augustine.* Also *Optatus* fights fiercely against this manner of restraining Brotherly Communion; He saith, [a] *That the Donatists were owned of the Orthodox for Brethren.* He saith that [b] *They, by this their restrained Brotherhood, suffer not the Son of God to possesse the Inheritance promised unto him by his Father; but doe place the Church where they please, and where they please not, there again do banish it out.* He saith, [c] *That the very name of Brother-*

Aug. Epist. 150, & 161. and Epist. 162, 163, 164. & Tom. 7. de unitate, Ec. cap. 13. & 16.

[a] *Lib. 1. in initio.*

[b] *Lib. 2. prope ab initio.*

[c] *Lib. 3. init.*

therhood, however odious to the Donatiſts, CHAP. 9.
is notwithſtanding neceſſary for the Orthodox to uſe towards the Donatiſts themſelves. He ſaith, [d] *That thoſe follow Gods Will, and Commandements, who loving Peace, hold Communion with the Church, in the whole world.* Laſtly he ſaith, [e] *That this Separation of ſome Brethren from others, which the Donatiſts defend, was diſpleaſing to God.* To finiſh our fourth Reaſon, although I perſwade my ſelfe, that there is none of the Proteſtant Churches, which abhor from Brotherly Communion with others, with as high a ſtraine of Pride, and malignitie of minde, wherewith the *Donatiſts* deteſted communion with others, yet I ingenuouſly profeſſe, that I underſtand not how they can cleere and winde themſelves off, who retaine not Brotherly Communion with other Churches, but endeavor to confine the Priviledges of Chriſtian Brotherhood onely within the bounds of their owne Churches.

[d] *Lib.* 6.

[e] *Lib.* 7.

No particular Church, holds it ſelf bound to break off, and renounce brotherhood with another Church, for *Reaſ.* 5.

the

CHAP. 9. the vices of men living therein, though known, diſperſed, and reigning. Seeing we all know, Gluttony reignes in one place, Drunkenneſſe in another, Luſt in a third; and theſe nationall vices, are no leſſe known to us, than their Opinions: If therefore for theſe haynous offences in life, which reigne in many, we take not occaſion to diſſolve our tye of brotherhood with whole Churches, neither ought we to doe it, for the errors of the Underſtanding, which are of leſſe guilt in the ſight of God, and often ſtretch not to the whole Body of Chriſtian people. If wee
1 Cor. 5. 11 will make uſe of the Apoſtle for our
2 Theſ. 3. 6 Counſellour, wee ſhould depart from the company of other Chriſtians rather for their wickedneſſe, than for their ignorance, yet for neither injoyneth he Churches to ſeparate from Churches, but only private perſons to withdraw from the company of private perſons. Yea, it is unlawfull for the Hereſie of few or many Doctors, ruling in particular Churches, to caſt off any whole Chriſtian Church, and ſeparate it from Brotherly Communion with us.

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CHAP. 8.

A man that is an Heretick, after the first and second admonition, reject: knowing that he that is such, is subverted, and sinneth, being condemned of himself, saith the Apostle. It is lawfull to exclude a single man from the communion of other Christians, for a damnable Heresie, wherein he is condemned by his owne judgement, or convicted of obstinacie: but it is not lawfull, for an errour into which he is trained in, by the deceit and subtiltie of others, and which he defendeth not, with any wilfull stomack, but only being deceived with an imagination, and conceit of Truth and Pietie. But no Protestant Church can seperate or banish any other whole Protestant Church (as for example, the English or French) from Brotherly Communion with it, either for faults in life, or errrors in Doctrine. The reason is at hand; Because it cannot be proved, that that whole Church hath fallen into a damnable heresie; because the obstinacy of a whole Church in an error whatsoever, can neither be demonstrated to forraign churches, nor ought to be presumed of them; Lastly,

Titus 3.10.

See *Aug. Epist.* 162, *& tom.* 6. *de util. cred. cap.* 1.

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Chap. 9. becauſe wee have no command from God, nor Admonition from the Apoſtles, to breake the bond of Brotherhood betwixt whole Churches. If any here ſhould aske, why the Doctors of the Churches, who never perſwaded their People to disjoynt themſelves from the Brotherly Communion with other Churches, for the groſſe, and enormous vices every where reigning amongſt Chriſtians, ſhould ſo vehemently perſwade, that this muſt be done, becauſe of the Errors they conceive them to be fallen into; Let him receive this anſwere; That this commeth thence to paſſe, becauſe we more affect the praiſe of knowledge, than of holineſſe, and take it in worſe part from them who oppoſe our Dictates, which are doubtfull, than from them that break and violate the plaine and open Commandements of God. If the matter were otherwiſe, we might eaſily perceive, that it was no more lawfull to breake off Brotherhood, which is betwixt particular Churches for their errours in Doctrine, than for the ſinnes of Life, which we behold ge-

ne-

nerally and openly to reigne amongſt them. Therefore wee muſt beware of the errours of others: but in no caſe muſt ſeparate from thoſe Chriſtian Churches wherein they are predominant, whether they belong to life, or to doctrine; becauſe for the doing of ſuch an Act, there is no lawfull power in the Miniſters of any particular Church. CHAP. 10

CHAP. X.

That Brotherly Communion is not to be broken betwixt the Proteſtants, as ſhowne by the nature, and quality of thoſe points whereunto they contend.

THis, as it ſeems to me, muſt be premiſed in the firſt place, That the Bands of Brotherly Cõmunion ought not to bee diſſolved betwixt Chriſtian Churches, for all diſcords of Opinions; but only for the oppoſing or denying of Fundamentall doctrines. For it

CHAP. 10. ſeems to be confeſſed amongſt all Proteſtants, that this ſeparation is not to be made for every ſtraw of Erroneous opinions. For hence it is, that when they deſire to maintain, that this Joynting of Churches was concluded on good ground, together herewith they alwayes commenc'd this ſuite; That they have made a diſceſſion, or departed from ſome Foundation of the Catholique Faith: For unleſſe this appeare to be done, not of this, or that Doctor in the Church, but of the Church it ſelf, as it is conſidered under the reſpect of a Body compacted, or conjoyned together, it ought not to availe to the parting of one Proteſtant Church from another.

But in this place, it will not be unſeaſonable to adviſe in a few words, that the actuall exerciſe of outward Communion with ſome particular Church (conceive the Roman) may be hindered and broken off, and yet by no default of ours; as often as it ſhall demand and require that we ſhould approve, or exerciſe any Idolatrous Acts in the publike ſervice of God, or ſhould com-

command, or compell us to acknow- CHAP. 10.
ledge, or receive any doctrines repugnant to Scriptures, or Godly mens consciences. Yet in the meane time, that Church which is counted no whit sound, or Orthodox, is to be esteemed a visible Church of Christ, and to be ranked amongst the particular Christian Churches. Yea, as much as lies in us, wee are to afford to the same all offices of brotherly Charity; although our Actuall, and outward Communion with the same, be neither suffered of them, nor may be retained of us, because of the false doctrine, and superstitious worships prevailing in the same.

Now out of those things which we before have disputed concerning the difference of Fundamentall points, from those which are not Fundamentall, we will endeavour to shew, that those things are not Fundamentall, about which hitherto there hath been such strife, with so great heate of mens minds, betwixt Protestants.

Those points onely are to be owned *Reas.* 1.
for Fundamentall, which being over-

CHAP. 10. thrown, or not at all beleeved, no congregation of men can worſhip God ſo, as to obtaine from him Pardon, Grace, and Glory: But no point controverted is of this nature: Therefore not Fundamentall. None will call our Major Propoſition into queſtion, becauſe it is cleere, that thoſe who ſtart aſunder from the very foundations of ſaving Faith, are not capable of thoſe benefits which are promiſed to the Faithfull alone. As touching the Minor; If any dare affirme, that no hope of pardon, Grace, or Glory doth ſhine to them, who are otherwiſe minded, than the reſt in theſe controverted Doctrines, him I conceive to ſin more againſt charity, than any of the Proteſtant Churches ſin againſt verity. Yea I dare adde this, if any converſe, or perſiſteth in this errour alone, he more ſhakes the foundation of the Proteſtant Truth, than thoſe, whom he raſhly chargeth to have violated the foundation, for other errours whatſoever, in controverſall Divinity.

Reaſ. 2. Thoſe Points, whereabout Proteſtants contend were neither Preached

to

to the whole world by the Apoſtles, as all thoſe things were, which were abſolutely neceſſary to be known and believed to the ſalvation of Chriſtians, neither were they, for ſuch recommended by the ſucceeding Churches univerſally to Chriſtian People, whatſoever therefore divers Churches diverſly determined concerning the Truth of theſe opinion, yet ought they all to agree in this, That they ought not to be reckoned, with the fundamental articles of the Chriſtian Faith. If any man can caſt, and contrive any head of controverted divinity betwixt Proteſtant Churches, into a ſhort, and no whit doubted of Propoſition, and truly affirme thereof; *This Propoſition was maintained by the Apoſtles, was received of the Univerſall Church amongſt the Articles of Catholike, and ſaving Faith*, I yeeld up the bucklers, and grant the cauſe, I will call it a Fundamentall Doctrine, and I will pronounce thoſe Churches, which reject it to have fallen off from the Foundation, and I will adjudge them unworthy of Brotherly communion with other Churches. But if no

CHAP. 10. Protestant can doe this; none ought to call that a fundamentall Doctrine, which himselfe defends; or to challenge the Divines of other Churches, being of another opinion, of overthrowing the Foundation, much lesse for this cause to deny the Rites of brotherly communion to whole Churches.

Reas. 3. The affirming of Fundamentall Doctrines is to cleerly set down in the holy Scriptures, that none of the unlearned, much lesse of the learned can fall into the contrary damned opinions, except they bee very negligent in learning the Catholike Faith; or such as will not learne the Faith it selfe, which is manifest in the Scriptures; which is truly observed of *Augustine*. But it is plaine to all, that in these Doctrines, whereabout Protestant Churches dissent, that, at the least on the one side numberlesse Christians are deceived, and they men godly, pious, and most desirous of the Truth, yea many Divines of the first ranke, being versed and exercised in reading, and meditating of the Scriptures through the whole course of their life. Neither let any

De Agone Christi, c. 28

here

here object against me, that the modern *Anti-Trinitarians* daily doe search the Scriptures, and yet nevertheleſſe perſiſt in the obſtinate deniall of a Fundamentall Article; for they are not only negligent in learning the Catholike Faith, and drawing it out of holy Scriptures, but alſo they are wilfully contemptuous in oppoſing the Catholike Faith, and furiouſly bold in recalling the manifeſt Doctrine of the Scripture, to the account of their doating and giddy Reaſons, ſubject to an erroneous *Vertigo*; therefore to them agrees, that of the Apoſtle, *For this cauſe, God ſhall ſend them ſtrong deluſion, &c.* But none can paſſe the ſame ſentence upon thoſe Chriſtians which adhere, either to the *Saxon*, or *Helvetian* Churches: None therefore ought to ſet downe, that thoſe Doctrines are Fundamentall, or neceſſa- to be known to Salvation, in which it is probable, that now this ſide, now that ſide is deceived, but impoſſible that both ſhould be in the right, as often as they contradict one another. CHAP. 10. 2 *Theſ.* 2. 11

It is no Fundamentall point which cannot *Reaſ.* 4.

CHAP. 10. cannot otherwiſe bee extracted or deduced out of the Scriptures, than by the hard, and long pathes of controverſies, alwayes untraceable to ſimple Chriſtians, ſometimes ſcarce, ſometimes not at all evident, even to the learned themſelves. Such are all thoſe things which are in controverſie, betwixt Proteſtant Churches: whoſe connexion with the Foundations of the Catholike Faith, the Diſputants on both ſides, ſay they ſee plainly neceſſary; but the Adverſaries on both ſides cry it down, that they ſee no connexion at all: but plaine people ignorant of the art of Logick, oftentimes give a blinde aſſent to their Doctors, being themſelves in the meane time altogether uncertaine of the ſtrength of ſuch conſequences. Things that in this manner, are by their Doctors extracted, and propounded to Chriſtians, may ſometimes be true, but can never be fundamētall, that is, abſolutely neceſſary for every Chriſtian to be known and beleeved for the obtaining of eternall life. For even as they may enjoy the light and benefit of the Sun, who cannot perceive the

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Mathematicall demonſtrations of the bigneſſe, and motions thereof, ſo thoſe may enjoy the light, and benefit of fundamentall Doctrines, to Salvation, who cannot behold the Theologicall inferences, and deductions drawn out of them. Therefore they are not Fundamentalls, but things rightly deduced in ſome mens Judgements, from the Fundamentalls, which are ſo much urged to be beleeved from the Divines which ſtrive amongſt themſelves. CHAP. 10.

It is not the part of wiſe Divines, ſo to ſwell, and increaſe the number of Fundamentall points, that all Chriſtians, as well learned, as unlearned, ſhould be wholly uncertaine, and ignorant, what, and of what kinde thoſe be which are adjudged properly to belong to the Foundation of Religion, & Catholike Faith. But if we ſhould let the matter run on ſo long, till all the controverted Problemes betwixt Proteſtants bee counted Fundamentall, long ſince they have grown to too numerous, hereafter they may grow to an almoſt numberleſſe multitude. For this ſolemne courſe and practice is obſerved *Reaſ.* 5.

CHAP. 10. ſerved of many, that what they themſelves have added to any Fundamentall Axiom, as over weight, and what they beleeve to be a conſequence of the ſame, this they preſently require of all, to be counted in the number of Fundamentalls. If we grant to any particular Churches, or to their Doctors, this power of creating and multiplying Fundamentalls; all hope is paſt of the certainty of the Catholike Faith, all hope is gone of the Brotherly communion of the Catholike Church. The mad error of the Church of *Rome* may confirme the Truth of our opinion, who by ſtuffing a medley of uncertain opinions into the Creed of *Trent*, by the ſame deed, did both ſhake the immoveable certainty of the Catholike Faith, and the Union of the Catholike Chuch, ſo much deſired of all; we ought not therefore to mingle controverſies lately born betwixt us, with the foundations of Catholike Faith, which are few, and publiſhed by the preaching of the Apoſtles, through the Chriſtian world, and received by the joynt conſent of Chriſtians.

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In the laſt place, that theſe things whereabout we contend, were never counted in the number of Fundamentalls, plainly appeares out of the very *Auguſtane* confeſſion penned by *Ph. Melanchon*, and approved, and commended by *Luther*. It is not likely, that the Authors of ſo ſolemne a confeſſion, would have omitted any Fundamentall Doctrine of the Chriſtian Faith without the knowledge and beleife, whereof, Salvation could not be attained by *Chriſt Jeſus*. But in this confeſſion, none of thoſe points doe appeare, about which ſo fierce a ſtrife, hath been been maintained betwixt the *Helvetian* and *Saxon* Churches. In the third Articles of the Union of the two Natures in *Chriſt*: in the tenth Article of the preſence of the Body and Bloud of *Chriſt* in the Lords Supper, they have eſtabliſhed nothing, which is not approved by the conſent of all the Proteſtants. And if we ſhould run over the reſt of the Articles, we ſhall finde very few things, after the laſt correction, of which there is any diſſenting betwixt the Proteſtant Churches, nothing of CHAP. 10. *Reaſ.* 6.

Chap. 10. of ſo great moment that it ſhould bring in a Schiſme into the Church; But grant ſome things to be in this confeſſion to which other Churches cannot afford their conſent; it ſufficeth to the retaining of Peace, that they conſent in all things neceſſary to be known for the Salvation of Chriſtians. For the confeſſions of particular Churches are not ſtreitned to fundamentals alone, but ſometimes are extended to the declaring of their judgement of all heads of Divinity, as they conceive it expedient for the Ædification of their people, in Truth, and Piety. Therefore their errour is not to be born with; who, what ever they finde in their confeſſions, will have it counted ſo fundamentall, that they feare not to ranke thoſe forreign Churches, which in all, and every thing, will not admit the ſame to be the Rule of ſaving Faith, among damned Hereticks, overthrowers of the Foundation; in a word, amongſt wicked men, eſtranged from the holy brotherhood of good Chriſtians. Nothing could be done or thought of more injurious. For if we weigh the confeſſions

confeſſions, or diſputes of all Reformed Churches, and place on one ſide thoſe things, wherein they exactly agree, and ſet on the other ſide, thoſe things which are in controverſie; wee ſhall perceive that the former, out of the very Nature and Quality of the points themſelves belong to the foundations of Faith, and Piety; the later, either to the no wiſe neceſſary ſpeculations of ſubtile braines, or (if they have any ſoliditie in them) to the true inferences of the more skilfull Divines, out of well grounded Propoſitions: But thoſe things, which in this manner are built upon the foundation, are not to be made equall with the fundamentalls themſelves; nor are they to bee accounted to erre in fundamentalls, which ſwarve ſomewhat herein, from the right line of Truth. CHAP. 10.

CHAP.

CHAP. XI.

That there is no Controverſie betwixt Proteſtants about Fundamentalls, is ſhewn by inſtancing in three particular queſtions, which are conceived before all other of greateſt moment to the diſjoynting of Churches.

BEFORE wee enter into this diſpute, wee muſt premiſe, this firme, and unmoveable rule; That Chriſtian Churches are not to be disjoynted, which agree in all things neceſſary to be known, or done to the Salvation of Chriſtian men. For no Authority lyes in one particular Church, to make enquiry into others, or office to compell other particular Churches, to the rule of their owne confeſſions; or power to diſſolve the Bands

bands of brotherly Unity, betwixt their owne and other Churches whatſoever, which conſent in the ſame common Faith, that is, in fundamentalls, and the ſaving Articles of the Chriſtian Religion. Let us ſee therefore, whether the Proteſtants agree ſo farre forth, and let us take example only from thoſe three controverſies; Of the Preſence of the Body and bloud of *Chriſt* in the *Euchariſt*; Of the Communication of Properties in the perſon of *Chriſt*, God and man; Of Divine election, and preterition, according to the good pleaſure of the Divine will. For if in theſe queſtions, by occaſion whereof, mighty ſurges and billows of contention have been blown up betwixt the *Saxon* and *Helvetian* Churches, ſo much bee confeſſed on both ſides, as is neceſſary to know to Salvation; All the reſt may be left indifferent in the middle, or to be diſputed of betwixt learned men, with peaceable mindes, the brotherly Communion betweene Churches being no whit broken or torne a pieces. CHAP. 11

Wee will begin from that, which

CHAP. II. gave beginning to all the reſt, namely from the Preſence of the Body of *Chriſt* in the Lords Supper, and the eating of the ſame.

Firſt of all, nothing can be conceived fundamentall, which is not by joint conſent, admitted by, or received on both ſides. This is Fundamentall, *That the Body and Bloud of Chriſt, are ſo truly preſent, in the Adminiſtration of the Sacrament, that Communicants may partake of them ſo, as to draw life from thence, and they may juſtly be condemned, who ſo receive Bread and Wine, as that withall they receive not the Fleſh and Bloud of Chriſt to the Salvation of their Soules.* Of this there is no diſſention. For *Bucer* grants, *That the Body of the Lord in the* Eucharift *is truly preſent, and par-taken off.* *Calvin* ſaith, *Wee all confeſſe with one mouth, that we when we receive the Sacrament by Faith, according to the Lords inſtitution, are made truly partakers of the Subſtance of the Body of Chriſt;* Beza ſaith, *we deny not the Body of Chriſt to be truly preſent, to bee truly given, and received.* I paſſe by the reſt, becauſe no Proteſtant Church can be named, which pro-

Hoſpin ad annum 1544. p. 191

An annum 1540. p. 178

In Conf. Mompelg. p. 66.

profeſſeth not with the *Euchariſt*, the true Preſence of the Body and Bloud of *Chriſt*, although it acknowledgeth the very manner of the Preſence to be Supernaturall, and plainly divine; And ſets down, that the ſame doth conſiſt not in any Phyſicall touch or contact, but in a lively influence, and myſticall Union, and that moſt reall and neer. It is a Fundamentall point, *That the Bread and Wine were the means ordained by Chriſt, by which thoſe which duely eat this bread being conſecrated, and drinke this wine, eat the lively Fleſh of Chriſt, and drinke his ſaving blood to the Salvation of their ſoules.* The agreement of all Proteſtants in this point, is ſo well known, we need not take paines to prove it; It is a Fundamentall, *That Bread and Wine are preſent in the Supper, and are eaten, and drunke in a locall, naturall, ſenſible manner; but that Chriſts Fleſh and Bloud are preſent, and partaken of in a Divine admirable manner, and not to be ſearched out.* So *James Andrewes*, *Concerning the manner, wee can only ſay this; That it is Supernaturall, and incomprehenſible to humane reaſon; and* *Col. Momp. p. 17, 18.*

CHAP. 11. *therefore there is no disputing thereof.* A little after; *The manner is heavenly, supernaturall, insomuch as it is wholly spirituall. And as the Church is a mysticall body with Christ, so also this receiving is done in a Mysterie*: In the Conference lately had at *Lipsigh*, the *Saxons* did grant, *That the manner of the receiving, which they defended to be done by vertue of the Elements, was notwithstanding heavenly, supernaturall, and knowne to God alone.* None is ignorant, that *Calvin*, *Bucer*, and all the rest were in the same opinion, *Beza* saith expresly, *The manner of the Receiving, is a Mystery to be beleeved, which exceedeth the capacity of mans wit, and understanding.* Hitherto the Doctors and Churches well agree amongst themselves.

Pag. 25. in not is marg.

Col. Mompelg. p. 66.

Secondly, nothing can be conceived contrary to the Fundamentall doctrine of this Sacrament, which is not rejected, and damn'd of all Protestant Churches: they are point blanck against all erroenous doctrines of the bare representation of the Body and Blood of Christ, parted from the true and reall exhibiting of him, of the prodigious Tran-

Tranſubſtantiation of the bread and wine into the body and blood of Chriſt, the Accidents only remaining ſafe without a Subject; Of the Locall and naturall preſence of the Body and Blood of Chriſt in the Lords Supper; Of the Locall Conſubſtantiation, Coexiſtency, or Inexiſtency of the Body and blood of Chriſt, with the earthly Elements, or in the ſame. Theſe, and if there be any other, which oppoſe, or fight againſt the very nature of a Sacrament, and the truth of the Body of Chriſt, are condemned by the common aſſent, not only of the *Helvetian*, but *Lutheran* Churches. Let *James Andrewes* ſpeake for all the reſt; *Wee doe not determine a Phyſicall or Locall preſence of the Body and blood of Chriſt, in the holy Supper.* *Theſe words* Subſtantially, Corporally, Really, Orally, *ſignifie nothing elſe to us, but the true preſence, and eating of the Body and Blood of Chriſt. We reject all Phyſicall Conſubſtantiation, whether it be viſible, or inviſible, and only teach ſuch a Conjunction as is Sacramentall.* The ſame was the opinion of the *Saxons* in the conference at *Lipſigh*, to

CHAP. 11.

Col. Mompel. p. 16.

pag. 183.

CHAP. 11. which theſe of *Brandenburg* and *Heſſland* did ſubſcribe.

Thirdly, nothing remaineth undecided in this Controverſie, which can be called a Fundamentall point, or for which the Brotherly Communion of Churches cannot be eſtabliſhed. For that word *Orally*, which is uſed of the *Saxons*, and is diſallowed of other Churches, is ſo uſed of theſe, that they bring in no Fundamentall errour, and is ſo rejected of thoſe, that they overthrow no fundamentall Doctrine. For they that defend the *Orall* eating, as well of the Body of Chriſt, as of the bread, notwithſtanding denie ſuch a Preſence of the Body of Chriſt, as is Locall to mens mouthes, without which an *Orall* eating cannot properly be performed. For that body cannot be eaten with the mouth, betwixt which and mens mouthes there is granted a great diſtance of place; That cannot be eaten with the mouth of the Body, which is ſo preſent to the place of the mouth, that it is not locally preſent to the mouth. When therefore they allow of ſuch a diſtance, and give

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ſuch a Location to the Body of Chriſt, it is plaine, that they paſſe and tranſferre the *Orall* eating, which is truly, and properly affirmed of the bread alone, by a new, and figurative manner of ſpeech, to the Fleſh of Chriſt locally remaining in the Heavens, and not locally preſent to the mouthes of men. Moreover, when they remove from this *Orall* eating, all champing and chewing of the body of Chriſt, the letting down of the thing chewed into the ſtomack, the increaſing and nouriſhing of the body of man by this fleſh thus chewed, it is evident, however they thinke fit to retaine this forme of ſpeech, yet they meane nothing by this Orall eating, that is joyned with the *Capernaites*, rending of the Fleſh of Chriſt with their teeth, or agreeable with the ſignification of the words, as they ſound to mens eares in the Latine. They only ſeeme to deſire to affirme this; That this Orall eating, which truly, properly, uſually, and immediately, is affirmed of the eating of the Bread, may, by the force of the conſecrated bread comming between, by a CHAP. II.

CHAP. 11. new, unuſuall, myſticall, and plainly heavenly ſignification of Orall eating, be fitted, and applyed to the Fleſh of Chriſt. Now as touching thoſe who on the other ſide contend, That the eating of the Fleſh of Chriſt, is not to be called an Orall eating, but rather a Mentall, Spirituall, or Perſonall; becauſe the Perſon eating the bread with his mouth, with his minde together eates the true and lively fleſh of Chriſt: Yet they denie not, but that the viſible bread is the Inſtrument, or means appointed by Chriſt, which the perſon uſeth to the eating of the Inviſible bread; but they thinke, that the eating of that thing is properly called Orall, which may be done by the Teeth, and inſtruments in the mouth: but that the eating of that thing cannot be called Orall, which is neither locally preſent to the mouth neither, if it were preſent, could it be ſubject to any Act of mans mouth, becauſe of the Glorious, and impaſſible nature which it hath. Betwixt theſe Opinions, I ſee ſome contrariety about the propriety of words, and phraſe of ſpeech, but of the

the maine, and of the Truth of the Catholique Faith, either none at all, or at leaſt ſo little, that notwithſtanding, there may be place for the eſtabliſhing of Brotherly Communion betwixt the Churches. This of the firſt Controverſie; we paſſe to the Second. CHAP. II.

Of the Perſon of Chriſt, and Communication of his Properties.

IT is eaſie to ſhew out of their Writings, who have handled this Controverſie, that there is a full Conſent betwixt Reformed Churches, concerning Fundamentalls, and that the whole Bickering is either about certaine manners of ſpeech, which are not founded in the Scriptures themſelves, or about conſequences, which ſome affirme, others denie, that they can be rightly inferred out of the Scriptures; meane time the Fundamentalls, being ſafe on both ſides, although all errour be not excluded about things not Fundamentall. The truth of this Aſſertion will appeare:

Firſt, if with a ſincere and prudent Judge-

CHAP. 11. Judgement we ponder all thoſe things, in which thoſe who wrangle about other matters, yet acknowledge there is

Pag. 18. one Conſent and Harmony of all Proteſtant Churches. *James Andrews* reckons up ſeven Propoſitions, of all which he confeſſeth there is no Con-

Pag. 20. troverſie betwixt the Churches. Alſo *Beza* recites certaine heads of doctrine, of the Perſon of Chriſt, and Communication of his Properties, in all which, it is evident, That all Proteſtant Divines doe Conſent. Not many yeeres

Pag. 5. 6. ſince the Conference at *Lipſigh*, certaine famous Divines ſumm'd all theſe Points up to twelve Articles, in which there is unanimous conſent of the Communication of the Perſon of Chriſt, and his Properties. In theſe things wherein we have the opinions of all Proteſtant Churches ſo well agreeing, I dare not ſay, that nothing is wanting which belongs to knowledge in divinity, yet I confidently affirme, That there is nothing deficient which pertaines to the Catholike Faith, nothing which is neceſſary to be knowne, and beleeved to the Salvation of a Chriſti-

Chriſtian man; Laſtly, nothing which argues either theſe, or thoſe to have ſtarted aſunder from the Foundation, or that they ought to ſtart from mutuall Communion. If therefore in this Controverſie of the Perſon of Chriſt, and Properties of his Natures, there remaine ſome knotty things, which are more ſmoothly to be explained; Let Divines afford their helping hand to this matter, and not for this thing rend their Churches in pieces; Let them kindly bring back their wandring Brethren into the way, let them not furiouſly break aſunder the bands of Brotherly Unity: Let them build upon the fundamentall Doctrines their owne Gold, Silver, or Pretious ſtones, and let them throw downe the hay, and ſtubble built up by others; Let them not thruſt downe others from the Foundation, nor disjoynt themſelves from thoſe whom they themſelves ſee ſtick faſt to the Foundation, and Fundamentall Articles. CHAP. II.

Secondly, what hath been ſaid of the joynt Conſent in Fundamentalls, may be plainly ſeene, if we weigh all thoſe

CHAP. 11. thoſe Hereſies that ever oppoſed the Fundamentall Articles of the Perſon of Chriſt, and overturned the Foundation of mans ſalvation. For they who damne, and curſe all theſe, cannot be accuſed of violating the Foundation, except by Slander, cannot be condemned but by high injuſtice. But now it is well knowne, that no Hereſie can be reckoned up, whether ancient or moderne, againſt which all the Proteſtant Churches are not moſt ready to bring their voice to condemne them.

Pag. 10. In the Conference at *Lipſigh* (whereof we have often made mention for the hope it gave to us of renewing of unity) all the ſpeakers with joynt conſent, and from their whole heart did damne and reject all errours of ancient and later *Arians*, *Neſtorians*, *Eutichians*, *Monothelites*, *Marcionites*, *Photinians*, and by what other names ſoever they be called: On the other ſide, with mouth and heart they gave their conſent to the Apoſtolicall, *Nicene*, and *Athanaſian* Creed. He that in this manner approves all Points received and allowed of the Ancient Church, con-

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cerning the Perſon of Chriſt, and properties of both his Natures, rejects all things condemned of the ſame, may perchance in manner of ſpeech retaine a forme of words not very ſound, or in ſome conſequences, may make a ſmall ſwerving from the Truth, but cannot make a departure from the foundation, or fundamental Doctrine of the Catholike Church; ſeeing *Melanct.* ſaid rightly, *That opinions unknown to the ancient church, although at this time they be generaly received yet are no Doctrines of the Catholik Church:* much leſſe ſuch Fundamentall doctrines, as are of force before God to break the Peace & Unity of Churches.

Apud. Lutherum, Tom. 1°. in diſp. p. 441. B.

Thirdly, in this matter of the Perſon of Chriſt, and communication of his Properties, that thoſe things are not fundamentall, which as yet hang undecided may, appear from the very terms and words, which Divines are conſtrained to uſe to expreſſe their opinion. For in fundamentalls, we heare plaine & cleer Propoſitions: ſuch as theſe are.

In *Chriſt* God and Man, the humane and divine nature are moſt neerly coupled together: each nature in *Chriſt* hath,

CHAP. 11. hath, and retaines its owne proprieties.

The proprieties of one nature, can never be made the proprieties of another nature. In the person of *Christ*, there is a Communication of Properties, by which that is attributed, and ascribed to the whole Person, which is proper to one of his natures? As when we say, *God was crucified for us*, or, *the Man Christ is Omnipotent.*

In this Communication, the divine nature neither powreth forth the properties of its Divinity, nor infuseth them into the humane nature.

These and all other things, which are cleerly spoken of the Person of *Christ*, and Communication of his Properties are contradicted by none. But those things which are conceived, and infolded in strange, forreign, and doubtfull termes, beget strifes upon strifes, and questions upon questions. Such are those Problems, Whether the proprieties of the Natures, in the Person of *Christ* be communicated only verbally, or really; Whether they bee communicated in the abstract, or the concrete, and

and others of the ſame ſtampe: which, by the very ſound of the words, doe appeare to have ſprung out of the Schoole of Grammarians and Logicians, not of the Apoſtles, and ancient Fathers, and therefore not to bee recounted in the number of fundamentalls. CHAP. II.

But let us adde ſome few things of the queſtions themſelves. That ſome affirme that this queſtion is propounded, Whethere there be ſuch an Union of natures in the perſon of *Chriſt*, in which neither nature communicates any thing to the other, beſides the bare name; they ſeem to me to feigne a queſtion which never was betwixt the proteſtant Churches. For with one voice they confeſſe; That ſuch is the Union of the natures in the Perſon of *Chriſt*, in which many things are communicated to the humane Nature, yea all things, although excellent gifts, whereof a created nature can be a ſubject capable to receive them. And even as no Proteſtant, corrupteth this Propoſition, *The Man Chriſt is God*, with this wicked Interpretation, *The Man*

CHAP. 11. *Man Christ hath the bare, and empty title of God.* So neither doe any deprave this propoſition, *The Man Chriſt is omnipotent*, with this perverſe expoſition, *The Man Chriſt is in word only or title Omnipotent*: but acknowledgeth the matter it ſelfe, which is ſignified in this *Predicate*, truly, and really to agree to the Man *Chriſt*, becauſe it truly agrees to his perſon, which the terme *Man* doth deſigne and denote. They which on the other ſide defend, that it is not only truly ſaid, of the Man *Chriſt*, that he is Omnipotent, Omniſcient, *&c.* but alſo that of the humane nature of *Chriſt*, that the ſame is *Omnipotent*, *Omniſcient*, *&c.* yet doe ſo temper, and explaine this their opinion, that they deny theſe divine properties to bee powered into the humane nature, or ever become properties fixed, and ſetled in the humane nature; and determine them only by the perſonall Union, and exaltation that followed upon it, to be attributed to him in his Perſon, and not ſeverally. If there be any difference, betwixt theſe Opinions, it is ſo ſubtle, ſo farre removed from the capacity, and

and cõmon understanding of Christian people, that it cannot be in the number of fundamentall Doctrines, except we will faine a new kinde of fundamentalls, hitherto unknown, and unheard of to the Catholike Church, and people of God. CHAP. 11

As concerning other questions, which those foure words, have bred unto us, *Verbally*, *Really*, *in the Concrete*, *in the Abstract*, we may freely say, such termes of Art ought not to enter into the articles of the Christian Faith; from the knowledge wherof depends, the life and Salvation, not only of learned men, and Logicians, but of the unlearned, and of all common Christians: Moreover, it is little suteable, that we should seek fundamentall Doctrines in Propositions, as long, as it is not agreed on, of the sense and signification of the termes, which are used in the framing of them. But what comes to be understood under the name of *Concrete*, what under the name of *Abstract*, could not be consented on, betwixt *James Andrewes*, and *Theodore Beza*, neither as yet doe the Divines of both sides *Colloq. Mompel. pag. 222. & 228.*

CHAP. II. well agree in the ſignification of theſe words, when they are referred to *Chriſt*. Therefore it is enough for the retaining of Unity betwixt Churches, that all acknowledge the Communication of Properties, not to be verball, but reall, ſo farre forth as that the ſame and one only Perſon to whom it is attributed, is truly and really God, is alſo truly and really man, and therefore things may really be predicated of God which belong to Man, and of the Man Chriſt, which belong to God.

But if we ſhould change the name of God, into Godhead; or Man, into Manhood; all alſo will acknowledge, that the Propoſitions are not to be received with the ſame certainty; None will doubt of this Propoſition.

God was Crucified for our ſins:

But if it be thus altered.

The Godhead or Divine Nature was Crucified for our ſins,

It will afford occaſion, not only of doubting, but of being deceived. So this Propoſition is placed, without the reach of all queſtion.

The Man Chriſt is omnipotent, omnipreſent, &c. But

But if the word Man, be changed into the word Manhood, as to say, CHAP. 11.

The Manhood or humane nature of Christ is omnipotent, omnipresent, &c. it will not appeare so plainly, to the Orthodox in their Judgement.

Augustine sheweth us the light, to frame and understand such Propositions, made of Christ, God, and Man, almost in every book. Let the places noted on the margin be consulted with. Also *Luther* himselfe in *Hospinian*, hath many things most worthy to bee considered, of the Person of Christ, and communication of his Attributes, and most to the purpose, for the true understanding of this question: I will adde this one thing, that those two Propositions,

Tom. 2. vide Epist. 102. & Tom. 6. contra Ser. Arian. tom. 7. De Pecc. mer. lib. 1. c. 31, & tom. 10. S. N. 14. de verbis Dom. Hist. Sacra. part. 2. pag. 15, 16, 17, 18.

The Man Christ is God,
The God Christ is Man.

Which are the foundation of all the rest, in which this communication of Attributes (whereof the strife is) is made, are above and against all rules of Logicians and Philosophers. In vaine therefore doe we leane to the consequencies of Logick, when we endeavor,

CHAP. 11. to annex other new fundamentalls unto them: we doe it in tearing and rending the unity of the Churches, when they cannot ſee alike the force of ſuch conſequencies. For thoſe which acknowledge and embrace the truth of all fundamentals, in this queſtion about the Perſon of Chriſt, are not to be caſt off from other Churches, for every error in the manner of ſpeech, or ignorance in the manner of inferring or deducing of conſequencies. Now in the laſt place, let us briefely ſee what is to be determined in that controverſie, which is about divine Predeſtination.

Of Divine Predeſtination.

AS concerning this controverſie, many things in the very heat of diſputation, have fallen from ſome private Doctors of great account, which ſeem not to agree ſquare to the exact rule of Truth. But theſe things ought not to be urged, to the breaking aſunder of the Unity, and Communion of the Churches, if once it appeare to all Proteſtant Churches, that, that is confeſſed,

ſeſſed, whatſoever in this matter is neceſſary to be believed unto Salvation, and that all errors are rejected of all, which croſſe and oppoſe Mans Salvation to be obtained by Chriſt. Look into all the Confeſſions of the Reformed Churches, you ſhall finde nothing left out of them, which may be called fundamentall; nothing put into them, which overthroweth any fundamentall Article. All doe conſent, that none is elected or Predeſtinated from Eternity to Salvation, except out of the meer, and moſt free mercy and grace of God; that none in time is brought to Salvation or Eternall Life, except by the way of Faith, Repentance, and new Obedience. Alſo all grant, that God from Eternity, did as well decree to give to the Elect, as he did foreſee all thoſe ſaving goods ſhould bee given them, by helpe whereof they are brought to Eternall Life; That he did alſo decree, ſo to give to them, and did foreſee that this ſaving grace ſhould ſo bee given, that they cannot boaſt of any cauſe, or occaſion found, or foreſeen in themſelves,

CHAP. 11. selves of this Gods bounty unto them. Lastly, they grant that all the certainty which single persons have, or ought to have to eternall Life, ought not to be sought *a Priori*, beginning at the Top in the Decree, or Prescience of God; but *a posteriori*, beginning at the bottome, in the fruits of Faith and Holinesse. And moreover, they conclude this, That the Elect themselves cannot be sustained or refreshed with the comfort of their electiō or salvation, when, and as long as they wander out of the way of Salvation, because *the holy Spirit* will not *beare witnesse to their hearts, that they are the sonnes and heires of God*, but when *they are led by the Spirit of God*. But men cannot have a sure and firme comfort of their Election and Adoption, except the Spirit witnesse this unto their spirits.

Rom. 8. 14, 15, 16.

Now as touching, that Passing men by, or not Electing them, which is commonly called Reprobation; I see nothing Fundamentall whereof there is any dissention betwixt the Reformed Churches. If as yet all things be not well agreed on betwixt par-

particular Doctors, Let them ſo employ their Armes, and uſe their ſtrength, that they pluck not aſunder the Churches themſelves with a dangerous Schiſme. The Authors of our *Engliſh* Confeſſion, in the XVII. Article, where Predeſtination is handled, would not ſo much as in a word touch upon the other Queſtion of Reprobation, both becauſe of the uſeleſſe ſpeculations which mens curioſitie would extract thence, as alſo becauſe out of the Doctrine of Predeſtination well grounded, ſo much may eaſily be gathered as is neceſſary or profitable to know or hold of Reprobation. But neither for this thing is there cauſe to diſſolve the Brotherly Union betwixt Proteſtants. All grant and agree, that theſe Propoſitions are moſt true. CHAP. II.

That the Act of Reprobation in God, as that of Election, is from Eternity.

That none is Reprobated from Eternity, which might not be Reprobated without all Cruelty or Injuſtice.

That no one was fore-damned of

CHAP. 1. God from Eternitie, whom he from Eternitie did not foreſee wrapt up in the guilt of damnation.

That no one ſhall in time be damned, but through the moſt juſt merit of his owne corruption and impiety.

That the Originall, and cauſe of all Evills, which drownes Reprobates in perdition, is not found in God Reprobating, but in the Reprobates themſelves.

That this Eternall Reprobation cannot appeare to any particular Perſon, unleſſe out of the fruits moſt worthy of damnation, which he brings forth, and loves to bring forth to the end of his life.

That there is no ſingle Perſon, which may not attaine Eternall Life, by Repenting, Beleeving, and Perſevering, according to the Tenor of the Covenant of the Goſpell.

That there is no ſuch Decree of God, by which Reprobates ſhould be forced, and neceſſitated to ſinne and periſh; But alwayes they periſh by their own voluntary unbeliefe, and impiety, free, and not conſtrained.

It

It appeared lately in the Conference of *Lipſigh*, that there is an agreement in all theſe Points. If there be any other things remaining, they are rather Controverſies about words, than about matter; rather diſcords about ſubtile Speculations, than fundamentall Articles. Such are thoſe which are diſputed betwixt Schoolmen, of the Signification of the very words, namely *Predeſtination* and *Reprobation*; of the Imaginary order of Priority, and Poſteriority betwixt the Eternall Acts of Predeſtinating, and Fore-knowing of the unſearchable manner of Divine working about all humane Actions, whether good or bad, of the neceſſitie, or Contingency of all things, which from Eternity were predeſtinated, or fore-knowne of God. In ſuch perplexed Controverſies, it cannot bee, but contradictions muſt ariſe oftentimes betwixt Diſputants: Yet brotherly Concord, may be made up, and maintained betwixt the Churches themſelves, as anciently it was preſerved betwixt the *African* and *Latine* Churches, Their Doctors in the mean time CHAP. II.

CHAP. II.

time being of different opinions in the weighty Queſtion of Baptizing of Hereticks. To cloſe up all in a word; Thoſe Churches (falſly ſo called) may be forſaken, which poſſeſſe not the Foundation of the Apoſtles preaching: But true Churches ought not to be deſerted and pluckt aſunder from others, for the Errors of particular Doctors, becauſe the Faith of Churches leanes not upon the names or writings of ſingle Perſons.

Vid. Cypr. Epiſt. ad Jubaianum. Et in ſent. Epiſc. de de Heret. Bapt.

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CHAP.

CHAP. XII.

Some Objections, wherewith ſome Learned Divines have been moved to breake off the Communion betwixt Proteſtant Churches, are anſwered.

TRuly it is to be bemoaned, That ſome ſo far abhorre from the Brotherly Communion of Proteſtants betwixt themſelves, that they charge this very thing as a fault upon peaceable Divines, that they will not ſuffer, that theſe Controverſies which are handled betwixt Learned men, ought to break off the Bands of holy Brotherhood betwixt the Churches themſelves. But let us weigh what Reaſons they chiefly rely on, who contend, that this disjoynting of Churches is abſolutely neceſſary.

No Communion is to be retained with thoſe Churches which embrace, *Arg.* 1.

and

CHAP. 12. and with obſtinacy defend corruptions of Doctrine, intrenching on the Glory, and repugnant to the Word of God; but the *Lutherans* thinke that this is done in many points by the *Calviniſts*; and on the other ſide, the *Calviniſts* complaine, that the ſame is done by the *Lutherans*: Therefore it is not lawfull for theſe Churches which are ill diſtinguiſhed by the names of *Luther* and *Calvin*, to retaine Brotherly Communion amongſt themſelves. The major Propoſition they conceive well founded in that moſt true Maxime, That all things which we doe, are to be referred to the Glory of God. The minor, they account themſelves to have proved, by running over all theſe heads of Doctrine whereabout they contend; for the Divines on both ſides doe preſume, that their Opinions doe ever make to the illuſtration of Gods Glory, and that the contrary alwayes obſcures it.

1 *Cor.* 10. 31.

Anſw. None denie, but that in all our actions, we muſt level at the Glory of God, and it muſt alſo be confeſſed, that this is the nature of ſin, and falſe Doctrine, that

that alwaies of it ſelfe it is of force to impaire the Glory of God in ſome part. But that to me ſeems weak and unſound, which both ſides preſume upon, as on a thing to be granted, and not at all to be denyed, Namely, that it tendeth to the Glory of God, for us to renounce Brotherly cõmunion with thoſe Churches, wherein Doctrines are defended in ſome manner, and degree croſſing the glory of God. Thoſe things which ſo ſhake the Glory of God, that they ſuffer not at all thoſe which are erroneous in them, to have ſaving Communion with God, and Chriſt, neither doe they ſuffer Orthodox Chriſtians to retaine Brotherly Communion with them. But thoſe things which in ſome meaſure are repugnant to the truth of the Scriptures, and glory of God, but yet doe not deſtroy the ſaid Communion, can in no wiſe afford to any particular Church juſt cauſe of departing and dividing it ſelfe from another: for this is the very ſelfe ſame fault, which the Ancients endeavored to render odious to all, under the infamous name of Schiſme. But that alſo

CHAP. 12.

CHAP. 12. alſo may be added, that the Churches which are in the right, doe well enough diſcharge their dutyes, when they provide and take care, that their owne People be not intangled in the errors of others, when they endeavor with all gentleneſſe to reduce the wandring Churches into the way of Truth. But when they depart from the Communion, and Brotherly Unity of the Church, from which Chriſt hitherto hath not departed, they defend not, but grievouſly wound the glory of God and Chriſt, by this their ſeparation. Laſtly, when the far greater part of particular Churches, conſiſts not of learned Doctors, but of ſimple people, it cannot truly be affirmed, that they underſtand the Errours propagated by the learned, much leſſe that they ſtick to them, leaſt of all that they ſtick to them with obſtinacy and wilfulneſſe. Therefore under pretence of theſe, the bands of Chriſtian Brotherhood are not to be broken betwixt whole Churches. *For Jeruſalem is built as a city which is at unity in it ſelf*, and which wil take it in very ill part, that her parts

are

are pluckt, and broken asunder on any colour whatsoever. We ascribe it therefore to be an act of Piety, that they are fearefull to sin against the Glory of God; but wee account it to be from want of wisedome, that they esteeme the division of the Protestant Churches, as either a necessary, or fit, or lawfull meanes to the advancing of the Glory of God. CHAP. 12.

Those Churches cannot entertaine Brotherly Communion betwixt themselves, whose Doctors doe mutually arraigne one another, as guilty of horrible errors and the worst Heresies. But the Doctors of the Protestant Churches have done, and yet doe this in their writings. Therefore the brotherly communion betwixt the Churches can neither be retained nor renewed. *Arg.* 2. *Coll. Mempelg. p.* 567.

Whatsoever by angry adversaries, is branded with the name of Heresie, is not presently to bee recounted in the Catalogue of Heresies: for my part, I conceive that none can free or defend the Divines of these or those sides from all errors in their controversall Writings. We therefore, who know well *Ans.*

to

CHAP. 12. to mollifie the harſh ſpeeches of our own Divines, with a favourable interpretation, ought not any more to wreſt the crooked opinions of our Adverſaries, and to make foule and horrible Hereſies, out of their errours whatſoever. Hitherto it may be added (which all men skilled in controverſies, know to be moſt true) that thoſe foule Hereſies, which the Proteſtants charge one another with, for the moſt part are not expreſly found in the writings of the Doctors themſelves, nor are affirmed of them in very words, but are forcibly racked, out of other words of theirs, by, I know not what, ſmall threads of conſequencies, whileſt they themſelves diſclaim them, & curſe ſuch Hereſies from their whole heart. But good men ought to deale fairely, and not to faſten Hereticall ſenſe on other mens words, when the Writers themſelves, which are the beſt expounders of their own words, can, and uſe to reduce them to a Catholike ſenſe. Moreover let it be taken for granted (which indeed is not to be granted) that theſe Doctors were convicted of thoſe horrible

rible errors, whereof they uſe to be accuſed; namely, That they make God the author of ſinne: That they make numberleſſe men to bee created to deſtruction, and damnation: That they make Chriſts Body and Bloud abſent in the Lords Supper, and that others alſo are juſtly condemned, for bringing in a double Omnipotency into the Church, one created, and another increated, of the Capernaits rending, and mangling of the fleſh of Chriſt, of Chriſts fleſh *immenſe & infinite*; yet for theſe errors of the Doctors, were it lawfull for no man to breake off that Brotherly communion, which *Chriſt Jeſus* our elder Brother will have preſerved ſafe and ſound, betwixt all parts of his Catholike Church; which thing, we ſo much the more confidently affirme; becauſe (whatſoever may be determined concerning the private Doctors) moſt ſure it is, that all the foreſaid errours, and others of the ſame kinde, were ever by the joynt conſent of all learned, and unlearned, blackd, and branded with the note of Hereticall wickedneſſe in all Proteſtant Churches. Wherefore, what CHAP. 12.

CHAP. 12. was anciently ſaid of *Auguſtine* to the *Donatiſts*, which ill hated the brotherly Unity of Churches, *If* Cæcilian *hath ſinned, Chriſt hath not therefore loſt his inheritance*, that being a little altered, may be uſed of us; If *Luther* did erre, If *Calvin* did ſlip into an error, *Chriſt* therefore hath not loſt his Unity; nor ought thoſe Chriſtian Churches, wherein *Luther*, or *Calvin* diſcharged the function of a Doctor, to loſe their Brotherly Communion. Laſtly, whereas all particular Churches are gathered together out of men ſubject to error, it is more than probable, that there is no Church to be found on the Earth, in which either thoſe that teach others, or are taught by others are free from all error. If therefore any Proteſtant Church hath determined to have no brotherly communion with any, in which their famous Doctors have grievouſly erred, it may ſafely communicate which none under heaven, yea not it ſelfe, with it ſelfe. Therefore for the Errors of the Doctors, the Separations of the Churches are not to bee made or allowed.

Epiſt. 50.

They

They that sit in the Chaire either Doctorall or pastorall, discharge a publike office, and their Doctrines are to be accounted the Doctrines of the Churches wherein they live; especially, when their writings are set forth in print, whereby they are made publike, and are approved with the expresse, at least with the silent suffrage, and consent of those Churches wherein they serve. When therefore the Doctors maintaine foule and damnable Heresies, the whole Church is presumed to be guilty of the same, and therefore brotherly Communion is to bee broken off no lesse with the Churches themselves, than with their Heretical Doctors. CHAP. 32. *Arg.* 3.

I answer, That the Protestant Doctors which on both sides accuse, and are accused of some horrible opinions published in their writing, were never convicted by their adversaries of so horrible a crime, by any publike, or legall judgement. Yea, none can be named of those foule Heresies, which they themselves, that are accused to maintaine them, have not confuted, and *Ans.*

CHAP. 12. condemned in their writings. Let any that can produce any of those foule Heresies, which hee exclaimes to be publikely defended by *Luther*, or *Calvin*; by those they call *Lutherans*, or *Calvinists*, one may easily shew that they have been rejected and condemned of the same. *John Gerard*, a most learned man, and most famous in the Church of God, hath vindicated *Luther* from such accusations; *Calvin* whilst he lived, cleered himselfe, and since his death, many of ours have cleered him. Therefore the very foundation of this argument shaketh: as for those things which are built upon it, they likewise doe totter every one of them. For, whosoever sits in the Doctorall Chaire, is not therefore to be presumed to teach nothing besides the doctrine stamped with the Church marke, and as it were confirmed under their authentical seal: Neither if more writers should consent in the same error, is the consent of the whole Church presently involved. For by sending forth their bookes abroad into the world, they make them to be of common Right, that any may buy them,

them, but not of publike authority; CHAP. 12.
All may read them, but all ought not to approve, and beleeve every thing in them. That the matter is thus, 'tis plaine from hence; Becauſe, the writings of particular Doctors which have lived in the ſame Church, have not the ſame agreement which is pretended, chiefely in theſe queſtions, which are in the controverſie: and if one Doctor let fall that, which may bend toward ſo me pernicious Hereſie, it may eaſily be ſhewn, that the ſame was reproved and amended by ſome other.

Therefore with no colour of reaſon, are whole Churches convicted guilty of Hereſie, and to be cut off from the Brotherly communion with others, for the errours of their private Doctors, whether falſly or truly objected againſt them; becauſe the common conſent of the whole Church doth not in the ſame appeare.

Thoſe who would not have the *Arg.* 4.
Churches themſelves, to bee rent and torn aſunder, becauſe of the controverſies bandied betwixt Proteſtants,

CHAP. 12. they seem to be of this opinion, that every one may be saved in his own Religion, and that a promiscuous multitude of erroneous people may bee received into the same Church Militant, and Triumphant: but this must not be granted.

Answ. If we will speak with the Scriptures, the name of one Religion is to be fitted and applyed not to difficult questions, but to the points of Christian Faith; preached to all, and received of all Christian Churches throughout the whole world. They therefore embrace the true and one only Religion, which believe those things of God, of Christ, of the Church, of all other matters, and doe them, which are necessary to be known & done, to the attaining to Salvation. Wee conceive not therefore, that every one may be saved in his own Religion, which he feignes to himselfe; but believe that they may be saved in the Christian Religion, and be received into the same Church both Militant, and Triumphant, who so farre forth agree in the Doctrine of the Gospell, as it is required

quired that the Faith of Chriſtians be ſaving to thoſe that beleeve, and that the worſhip which they yeeld unto God, be gratefull and accepted of him in Chriſt. But they who thinke that the perfect conſenting of Churches, is neceſſary to their meeting together in the Communion of one Church Militant and Triumphant, can ſcarce free, and diſengage themſelves from their error, who conceived the Catholique Church to reſide in one determinate party. They therefore, who in things either to be done or be beleeved, defend ſuch points, with which the ſaving of Soules, and Spirituall worſhip of God cannot conſiſt, they are truly ſaid, to have made a defection from that which is the alone ſaving Religion: but they who retaining all fundamentals of faith and Gods worſhip, differ from others, and erre in ſome conſequences, or Doctrines of leſſe moment, profeſſe no new or other Religion, but are convicted not as yet to have attained, in that one onely Religion, to perfect knowledge. For ſuch imperfection of knowledge, God excludes none from CHAP. 12.

CHAP. 12. the Church Militant, neither ought we to doe it.

Arg. 5. We ought not to retaine brotherly Communion with thoſe, whom it is an heinous ſin to admit to the Lords Supper together with our ſelves: But it ſeemes unlawfull for the *Lutherans* in taking the Lords Supper to communicate with the *Helvetian* or *French* Churches. For the holy Supper of the Lord, amongſt other ends hath this uſe, that it ſhould bee the note and badge of the Religion, which every one profeſſeth. For they who communicate with any Church, in the receiving of this Sacrament, by this deed doe publikely profeſſe that they embrace the doctrine of the ſame Church, and reject the contrary, and ſeparate themſelves from others. We muſt therefore in no caſe ſport and play with the receiving of the Lords Supper, nor therin diſſemble any thing from which our heart doth abhorre; and therefore wee cannot communicate with thoſe Churches, which embrace not our Confeſſion. For by ſuch communicating, we ſhould ſeem to derogate from our Confeſſion, and

See the pref. to the confer. at Mompelg.

and ſyncere Religion, and either to Patronize, or ſurely cloſely to favour the errors of other Churches. It is more ſafe therefore to Imitate the Chriſtian Emperours, who when the *Arians* did requeſt to be received into Communion with the Orthodoxe, they would not grant it unto them, before they did approve the doctrine of the Orthodoxe. CHAP. 12.

We make no ſtrife about that which is affirmed in the firſt place. But as for the Aſſumption, namely, That it is unlawfull to admit any to the Lords Table, except them alone, who are ready to ſubſcribe to the Confeſſion of one & the ſame particular Church; this ſeemes to me, ought not to be defended. For the Principall uſe of the Lords Supper is to recount the death, and Paſſion of Chriſt, which he ſuffered for the Salvation of men, and to receive eternall Life by the Partaking of his Fleſh and Blood; It ſerveth alſo to witneſſe and confirme the Union which Chriſtians ought to have betwixt themſelves, and with Chriſt Jeſus their head. Laſtly, we confeſſe, that this Sacra- *Anſw.* 1 *Cor.* 10. 17.

CHAP. 12.

crament (as also that other of Baptisme) is the note and badge of that Religion which wee professe. *For men can be united together into no name of Religion, whether true or false, unlesse they be bound together in some fellowship of signes and visible Sacraments.* But as Baptisme is indeed the badge of the Christian Religion we professe, and not of the particular opinions and confessions which we embrace before others: so also must we conclude of the Lords Supper; For to the mutuall Communion of all Christians in the Eucharist, it is not required, that all who Communicate together, should agree in the same confession, either the *English*, or the *French*, or the *Dutch*; but that they agree in one Profession of the Christian and Catholik Faith. Let us leave these rigid and Tyrannicall domineerings to the Papists, who adjudge all to be separated from their Communion, which would not sweare unto the Confession of *Trent*. The holy Fathers did not doe soe: but *they kept the Lords peace with those Churches which were of different opinions from themselves*; removing none

Aug. cont. Faustum. 19.12.

Cyprianus. Cornelius.

none from the right Communion, because he refuſed to conſent to the private Judgement of another particular Church; for they acknowledged the Catholike Faith, received with an unanimous conſent of the Catholike Church, *to be the certaine, and ſole Rule of Faith, by which Beleevers retaine the Catholike Vnity.* But let him who can ſhew that Particular Churches ever uſurped this to themſelves, that they did cut off others from the Brotherly Communion with themſelues, for diverſitie of opinions in matters not as yet determined by the Judgement of the Catholike Church, on one ſide or other. *Victor* indeed attempted to doe this, and after him *Stephen*, both Biſhops of *Rome.* But it is plaine out of *Euſebius*, that this Separation was founded on no right, and therefore highly diſpleaſed the pious and Godly Fathers. CHAP. 12. *Aug. Serm.* 181. *Socrat. l. 5. c. 21.* *Lib. 5. cap.* 23. *& lib. 7. cap.* 4.

Therefore farre be it from us, that in the very Communion of the Lords Supper, we ſhould as it were proclaime war againſt all other Churches, which will not make our particular Confeſ-

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CHAP. 12. sion their owne, or will not forsake their own, that they may embrace ours. If we conceive our Churches to be of the righter and truer opinion than other Churches in certaine Questions, not as yet determined, wee have just cause not to Communicate with them in their errors but thence have no cause at all not to Communicate with them in the Sacraments. Forasmuch as no errour in which men may erre, preserving still the Faith whereby wee are Christians, gives us power to depart from other Churches, or to abhorre from holy and brotherly Communion with them. Neither doe those Christians play with the Sacraments, and incurre the guilt of dissembling, when they celebrate one Lords Supper with them, whom they know to differ from themselves in some heads of Doctrine in divinity. For the Sacrament of the Eucharist is not instituted of Christ to this end, that it should be a note or token of perfect Knowledge in all which are fellow-partakers of the same: Therefore neither of perfect Agreement: which perfect Agreement it is altogether

Vid. Aug. contra. Jul. Pelag. lib. 1. cap. 2. & de peccat. Orig. lib. 2. c. 23.

ther impoſſible to finde in the imperfect Knowledge of Chriſtians. They therefore who uſe this moderation towards other Churches, that they reject them not from Communion with them; under pretence of difference in particular confeſſions, even themſelves alſo enjoy the ſame benefit amongſt others. Neither in the mean time doe they derogate any thing from their owne confeſſion, or favor, and Patronize a ſtrange one; but they doe not at all challenge to themſelves the power of dividing of Churches, or diſſolving of Brotherly Union betwixt Chriſtians, from that cauſe which neither Chriſt nor the Apoſtles, nor the Primitive Church would ever have approved. Laſtly, the Example fetch'd from the *Arians*, is altogether divers, and farre off from the matter in hand; for we willingly grant, that Brotherly Communion is to be denyed to them, not onely of ſome one particular Church, but even of all, who durſt denie the Eternall divinity of Chriſt; For this is to overturne the moſt ſolid foundation of Chriſtian Faith, and mans Sal- CHAP. 12.

CHAP. 12. Salvation. But far different is the Reason and nature of those Controversies which are disputed of in the Protestant Churches, and in which they differ, and disagree amongst themselves; For in none of these can any truly say, That either the Foundation of mans salvation is overthrown, or the Authoritie of the Catholike Church contemned, or lastly, that any particular Church ever was for errors in such points separated, or to be separated from the Brotherly Communion of all Christians, by the Judgement and power of the Catholike Church. But this seems to have no doubt at all in it, that one particular Church doth unjustly cut off any other from her Communion, when for the same opinions, according to the ancient discipline of the Catholike Church, and rules Catholikely established, she was not to be cut and cast off from all other Churches.

But through the love of Peace, and desire of renewing concord betwixt most famous Churches, I am carried much farther, than at first I propounded

ded to my ſelfe. I will now turne my Speech to God himſelf; whom I humbly beſeech, that at laſt he would be pleaſed to binde up the differences of all the Proteſtant Churches, and to make them up into one, and that he would ſhew unto all, That it agrees with the nature of this One God, to be worſhipped in Unity. Now I take my farewell of my moſt deare Brethren of the forrain Churches, with the Exhortation of moſt holy *Auguſtine*, *If you will live of the Holy Spirit, hold Charity, love Verity, deſire Unity, that you may come to Eternity.* To the God of heaven, who is the God of Peace; to Jeſus Chriſt our Lord, who is the Prince of Peace; to the Holy Spirit, who is the Bond of Peace; be Glory, Honor, and Thankeſgiving, for ever, and ever, *Amen.*

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FINIS.

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THO. WYKES.